

The American Friend

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House of Worship—Dark

DISCIPLE OF THE CARPENTER

Old Coarse Gospel

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ON THE HORIZON OF THE CHRISTIAN CHURCH

MISSIONARIES TO GATHER AT TORONTO

By action of the Convention Committee of the International Convention of Religious Education, Toronto, June 23-29, 1930, all missionaries on furlough are being especially invited as the guests of the Convention. Not another person, even including those responsible for the Convention program, is enrolled without payment of the fee of five dollars. But missionaries are given complimentary enrolment. Furthermore the good people of Toronto are asking the privilege of entertaining these frontiersmen of the Kingdom in their homes while in Toronto. Many missionaries will be there to enrich the program and fellowship and to meet those interested in their work. More and more the work of world-wide missions and of world-wide Christian religious education is seen as one task. No religious education is Christian without the world vision. No missionary enterprise is effective without the educational method.

RAIKES STATUE TO BE IN QUEEN'S PARK

Unusual care has been taken by the parks commissioner of Toronto in making available the most favorable location for the statue of Robert Raikes, founder of the Sunday school movement, to be unveiled in Toronto, Canada, June 28th, at the International Convention of Religious Education. The site finally chosen is in Queen's Park near the great University of Toronto and in a very favorable location. The figure of Raikes will face south over the continent so mightily blessed by the movement which he began. This Convention, June 23-29, marks the close of a century and a half of Sunday school work since the origin of the movement in Gloucester, in 1780. Fifty years ago the Sunday-school children of England erected a statue of Robert Raikes in Victoria Gardens, London, in celebration of the centennial of the Sunday school. The one being erected in Toronto is an exact replica of the one in London. A similar one is being erected this year also in Gloucester. Thus the sequi-centennial of the Sunday school extends the honor in which this good man of Gloucester is held. The pedestal for the Toronto statue is being contributed by the city of Toronto. The statue itself is the gift of Mr. J. L. Kraft, a prominent Chicago manufacturer and Sunday-school worker, treasurer of the International Council, and himself Canadian born.

THE TEACHER IN A WEALTHY NATION

In presenting the problem of carrying on education in our wealthy nation, Professor Alexander Meiklejohn, of the University of Wisconsin, draws an analogy in which he represents "America as the house of a man who is newly and fabulously rich, and the American teacher, whether in school of college, as a tutor in that house." Although wealth makes education possible, he is of the opinion that "our teaching is so caught up, so tossed about by the vast and heavy currents of material prosperity which beat upon it, that any genuine leadership is practically impossible. Possessions and leisure give us the instruments and the opportunities by means of which learning may be created. And yet, the wisdom of mankind tells us that, in a deeper sense, riches and education are in conflict with each other, that prosperity so blinds men's eyes that they lose their vision of the values which, by means of wealth, they are striving to attain. Shall the blind then lead the blind? Is that to be the procedure." In his opinion the spiritual destiny of America rests upon the issue as to whether or not we can find ways of setting up over against our material activity an intellectual and moral and esthetic insight, free enough and powerful enough to direct it whither we will that it should go.

We must establish over against the world of external achievement an inner realm of criticism which shall be utterly free and independent in its judgment upon that outer world. "Pupils and teachers together, we must so study ourselves and our world that we shall know how and for what we ought to live. When we know that, we shall know what and how to teach."

CIVIC WELCOME TO THE CITY OF LONDON

John R. Mott, Chairman of the International Missionary Council, at a largely attended meeting in the Mansion House, London, on April 3, was accorded a civic welcome by the Lord Mayor. The Archbishop of Canterbury said of him, "He is the best cosmopolitan I know, the temporary citizen of every country and the honorary member of every church." He is visiting England especially to consult with mission boards and with important groups of laymen, and will also pay special visits to the universities. The Lord Mayor welcomed him, he said, because of his outstanding place in the leadership of the Christian Church, and also because he was a distinguished visitor from the United States. He thanked God for the clear understanding which existed between the Governments of both nations with regard to peace. The American Ambassador said that if they had a truly Christian outlook they could never have anything but a world outlook. Society and humanity were fortunate in having Dr. Mott, who had the quality of natural leadership. Through his choice of service he had made countless men lead a better life. In his reply, Dr. Mott said that the forces of Christianity and other constructive agencies are facing an unprecedented situation. In all parts of the world there is a growing interest in religion, manifested in inquiry, criticism, discussion, and constructive planning. To him it was proof of a rising spiritual tide.

RAISES LEGAL AGE FOR GIRLS IN INDIA

The passage of the Marriage Act by the legislative assembly of India raises the age for girls to fourteen years. This is considered a tremendous step forward in India, writes Miss Eva Terry of Charlotte, North Carolina, now the head of the Y. W. C. A. in Colombo, Ceylon, where she went in 1928 after spending six months in India. Miss Terry writes that there are other changes in the life of women of both Ceylon and India. The recent report on education in India emphasized the claims from women for education. This, it states, would advance Indian education as a whole. A well-to-do Mohammedan woman came to the Y. W. C. A. to ask about meetings for women. She had decided to give up purdah, forsaking her seclusion for the sake of her daughter. "While this will be difficult," she said, "I am eager to join all the progressive movements in Colombo."

RELIEF FOR CONVICTS IN FRENCH GUIANA

The French Salvation Army is preparing to send a mission to Cayenne, French Guiana, to help French convicts in the penal colony. The army wishes to provide relief, free medicines, means of communication with friends, spiritual comfort, centers of health and moral association, means of employment, and, as far as possible, means of repatriation for those who are free to return. It hopes that the publicity which this work will give to conditions in Guiana will bring about a reform in the penal law, sentiment toward which is now growing in France. Meanwhile, the devoted Salvation Army workers who go to a most exacting work in a deadly climate will face death or early invalidism from malaria, black water fever, and other tropical diseases.

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WALTER C. WOODWARD, Editor

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EDITORIAL

An Old Question Renewed With Emphasis

SOME years ago, in 1924 to be exact, we published an editorial entitled, "Why Is a Chaplain?" We wrote it in anticipation of the quadrennial meeting of the Federal Council of Churches held in Atlanta and deprecated therein the place on the program given the Army and Navy chaplains, sponsored by a Committee of the Federal Council. We said then, and repeat now, that we certainly do not object to religious work among our soldiers and sailors, who need all the spiritual ministration that can be given them. We protested then and protest now, however, against the way in which these chaplains, both active and reserve, are tied into the military establishment whose spirit and purposes they but too well represent. Professionally and presumably serving as representatives of the Prince of Peace, they are found, almost without exception, to uphold the military program as opposed to the efforts of the peace leaders of the Christian Church.

Doubtless several of our readers saw the statement made three weeks ago by Peter Ainslie, the nationally known pastor of the Christian Temple of Baltimore. In the course of a Lenten message given at the National Capital on the subject, "Has Christianity Accepted Christ?", he took up the subject of the Christian attitude toward war and said, "There is no more justification for being a chaplain in the army or navy than there is for being a chaplain in a speakeasy." It was a startling statement which was naturally resented, notably by the Rev. Jason Noble Pierce, the pastor of the Congregational Church in which the address was delivered, who was an army chaplain during the war and who is now General Chairman of the Committee on Army and Navy Chaplains for the Federal Council of Churches. Dr. Pierce made public a letter to Dr. Ainslie, characterizing the latter's statement as an insult to our country, our churches and the chaplains.

We ourselves felt that Dr. Ainslie had been extreme in his utterance as published, but since reading the correspondence which followed between the two men we feel very differently. Being the courteous, princely gentleman that he is, Peter Ainslie expressed regret at having given offense to Dr. Pierce, not knowing that he had been a chaplain. Nevertheless, he did not back down from his position which he further defended. We quote the following words from his letter: "My Government made one of the

greatest days in history when on January 15, 1929, it passed an act that made war an outlaw. I believe Mr. Coolidge, Mr. Kellogg and the Senate meant exactly what they said. The Governments of the world have concurred in it and we must henceforth look for gradual disarmament. Now the next move is for the churches to withdraw their chaplains from an institution that is outlawed and I would be delighted to see you, as a former chaplain, lead in a cause that at least would help our Government to create a conscience to make the outlawry of war a reality."

The case seems quite simple. Why should the Christian Church give official recognition and cooperation to an outlawed institution—an institution that by its very nature negatives the fundamental principles for which the Church stands? As Dr. Ainslie pointed out, bearing arms was unknown among the early Christians, so clearly was recognized the incompatibility between war and the religion of Jesus. Practicing his good will and murdering people could not be harmonized. But gradually the Church yielded, until in 416 the Roman Senate issued an edict requiring all soldiers to become Christians. After that the Church rarely or never questioned the moral issues of a war, but supported the government it was under, right or wrong, with unquestioned loyalty.

Now, after many, many centuries of wandering in the wilderness, tied to the war chariots of the State, the Church is coming back to its early convictions on this question and is beginning to stand for them. It was the force of this newly aroused Christian sentiment that made possible the Peace Pact outlawing war. It should be the purpose of the Church to do all within its power to give force to the Pact and to discountenance the system and establishment of war. To continue to lend its name and official sanction to the military organization through the chaplains is to confuse and compromise this purpose. In the terms of the figure used by Dr. Ainslie, it is too much like bootlegging war under the sanction of religion. Again we ask, and with renewed emphasis, "Why Is a Chaplain?"

Once More We Hear From the Land of the Soviets

A FEW weeks ago we deplored editorially the public credulity regarding the atrocity stories that have been circulated in connection with religious persecution in Russia. While admitting that persecution

has been suffered as a part of the communist campaign against religion, as since set forth by the Archbishop of Canterbury in his speech in Parliament, we viewed with chagrin the extent to which the Christian public has been duped by the same kind of malicious propaganda as obtained during the war, into believing a lot of weird stories of frightful atrocities.

Official testimony has now been published which seems to weaken still further the case against Russia in this respect. We refer to the report of Sir Esmond Ovey, British Ambassador to Moscow, on alleged religious persecution in Russia, a summary of which appeared April 24th in the *Manchester Guardian*. A summary of the document wirelessly to the New York *Times* asserts that there is no religious persecution in Russia in the strict sense of the term "persecution," and that no case has been discovered of a priest or any one else being punished for practicing religion. The report is the result of "very wide inquiries in religious quarters" by Sir Esmond, his First Secretary and a number of agents. After pointing out that no case could be found involving punishment for practicing Christianity, the report continues:

"Priests have been shot for counter-revolutionary crimes. The people are free to worship and be baptized, married and buried in Christian fashion, and there is similar liberty for Jews and Mohammedans." The present anti-religious rulers of Russia, according to the report, feel that they can best achieve their aim of the eventual disappearance of religion by

forbidding public or organized religious instruction to persons under 18 years old. On the other hand, any one over 18 may receive religious instruction anywhere in Russia if he or she so desires. Churches have been destroyed or taken over for schools when they were not sufficiently used for worship, the report says, continuing:

"Otherwise, the churches are open and the ceremonies are as magnificent as ever. The premises are given for purposes of worship to religious groups if they number more than twenty persons. The number of churches required for religious purposes is, however, steadily diminishing on account of the rapid falling off in the practice of the religions. Everywhere, and especially in the towns, the churches are growing emptier and the majority of Christians in Russia today are over 30. The undoubted success of the anti-religious movement is probably in a great measure due to the fact that communism has become the new religion."

What is the old saying to the effect of truth being discovered at the bottom of a deep well? Perhaps we shall some time arrive at the approximate truth regarding Russia. From many viewpoints, the situation is deplorable enough at best and we should not make it worse by giving vent to our prejudices and vivid imaginations. May we remember, too, that the Russian people are being treated similarly to a barrage of counter-propaganda tending to stir up prejudice and hatred against us. This is the same old stuff of which wars and international tragedies are made.

A House of Worship—Dark

By a Disciple of the Carpenter

ONCE upon a time in an obscure part of the world there lived a most unusual Carpenter. He performed many miraculous deeds, but more wonderful still were the words which fell from his lips. He tried to teach his people love for all mankind, even for the Samaritans, the publicans and the sinners.

The Carpenter's countrymen were very proud and exclusive, considering themselves chosen and favored of God above all other peoples of the world. There were some who loved and followed this humble craftsman. They called him the Son of God because he seemed to know God so intimately. But most people hated this builder because they thought him disloyal and unpatriotic. How long would their race remain pure if Universal Brotherhood were to become generally practiced? They would fail in their God-given mission to the world if their race lost its identity. This man, they reasoned, could not be speaking the will of God, as he claimed, because his doctrines were endangering this national heritage.

While yet a young man the Carpenter fell into the hands of his enemies. He was crucified after a mock trial, in which the only charge proved against him was that he recognized no barriers, racial, social, religious, political, but loved all men, even his accusers. Derisively or unwittingly his executors dramatized his doctrine of Universal Brotherhood—they called an Ethiopian to carry his cross.

The death of the Carpenter was his victory. Although his flesh no longer trod the dusty highways of his own wee country, his spirit was released from the limitations of time and place,

and moved powerfully in the world. For a time it seemed that even the prophet's own countrymen would be won to his following. But not long after the crucifixion a zealous man, named Saul, felt impelled to preach that troublesome doctrine of Brotherhood. That was too much for the one hundred percenters; they could not associate with foreigners. Nevertheless, the number of the Carpenter's followers continued to increase, and very simply and sincerely they practiced Brotherhood with all men. As the generations passed, however, this following became so wide-spread and included so many kinds and conditions of men that Brotherhood was largely lost sight of. That was the beginning of the Dark Ages.

Ever since that time the world has been trying to throw off the shackles forged in that period. After a few hundred years men had built a civilization of which they were very proud. They thought it almost perfect. The dominant nation in this age of enlightenment was in a new land, and its people were very proud and exclusive. Although their own heritage had been gathered from the ends of the earth, they despised all that differed from their own and from themselves. One of the prominent characteristics of this new age was the institution of the followers of the Carpenter, called the Church. It preached Brotherhood to all the World. It built beautiful temples, and expended vast sums of money for a multitude of purposes, not least of which was Foreign Missions; the gospel of Brotherhood was preached even in Ethiopia.

Now there was a time when a very great many Ethiopians were carried to the strange new land and sold as slaves to the

inhabitants thereof. Among the first to protest against the practice of slavery as being opposed to the Brotherhood teachings of the Carpenter was a small group which believed that all men were made brothers by the common possession of an indwelling divine Spirit. When they came to apply this belief to their slaves they were compelled to free them. The time came when all slaves were freed, and they learned the arts of their masters' civilization very quickly, in spite of many handicaps and discriminations placed in their way.

Great cities grew up in the new land in the age of enlightenment, and peoples of all races, creeds and colors came to live in them. Among the last to come were the descendants of the Ethiopian slaves. The older residents did not approve of them and would not live near them, even the followers of the Carpenter.

In a certain city, in the midst of the Ethiopian district, there stood a house of worship for that group of the followers of the Carpenter which believed most in Brotherhood. Some among the group wanted to fraternize with the Ethiopians, knowing from experience that all concerned would be benefited by such mutual association. But others were fearful of losing their racial and religious heritage. It so happened that this house of worship was not used a very great deal, not even in the evening on the First Day of the week. Some wished to hold on First Day evening a meeting in which the deep and perplexing questions of life might be discussed to the profit of all, and they proposed to invite all who would come, even Ethiopians. Loud and long were the objections which arose from among this people who preached Brotherhood: "Some of our nice people do not like Ethiopians and will stay away from worship on First Day morning, if we have people of color coming on First Day evening." "The Ethiopians might wish to use the dishes in our kitchen." "Ethiopians are ignorant and would destroy our property." (It should be said that a few months previously a committee of Ethiopians waited upon the Trustees and respectfully asked that they have the lawn around the house of meeting cleaned and mowed to better harmonize with the neighboring lawns.) "We do not want our children to associate with Ethiopians."

And so the house of worship is dark on First Day evenings, and on ninety percent of the other evenings, for that matter.

The Old Coarse Gospel

BY DAVID M. EDWARDS

JOHN WESLEY once visited a chapel in the east end of London which was, at that time, the last word in modern elegance. It was flagrantly new—the paint so very shiny, the seats so very comfortably cushioned and the whole resplendent with gilt and gaudy decorations. John Wesley, it is said, when leaving this chapel, remarked: "I wonder just what chance there is in such a place for the old coarse gospel." The old coarse gospel! What a challenging, what an intriguing expression! And yet how accurate and revealing! What implications there are in such a description of that which we call "the gospel!"

There is a tendency for a message, any message, to lose its pristine, its original characteristics, and to take on the shades and colorings of the hour, the qualities of the sort of social setting in which it is placed. The gospel of Christ, even, has not been successful in escaping this tendency. And yet it remains that, with all the ability of this gospel to adapt itself to any type of culture it encounters, to assimilate constructively any philosophy with which it is brought into contact, it must, if it be successful, retain a sufficient quantity of its original ruggedness. And it also remains true that unless we see to it that this is done our religion will very speedily become weak and vacillating with no power therein to conquer.

There are certain qualities that must remain permanent in

the gospel if it be of the saving potency that its progenitors intended it to be. Let us notice a few of these. First, there must be in this gospel the characteristics of "equality"; that is, it must constantly effect in the minds of those who embrace it a knowledge of the equalness of all men before God. Even a casual glance at the present-day religion, either organically or as it is exemplified in individual lives, will show in a most humiliating way that this quality of "equality" has been only too largely lost. Racial antipathies show this "Jim Crow" stratification of life, the classification of peoples on other bases than true worth, the conferring of titles of nobility in the vain endeavor to visualize this pseudo-superiority of one man over another—all these are illustrations that this quality of "equality" in the gospel is today somewhat clouded or weakened. For pride of condition is not easily avoided and many a man may be a snob and not know it. If you think you are void of snobbishness, travel lowest class across the ocean; or better, take a boat trip down the Volga and from your fairly clean quarters upon the upper deck view the mass of humanity that surges on and off the boat at every stop; or walk through the streets of an oriental city and see humanity in the raw. One is tempted simply to admit a superiority; but the "old coarse gospel" says, No! There is utter and absolute equality before God.

Another characteristic of this "old coarse gospel" is its distastefulness. It is so easy to take the line of least resistance in living our lives through the days. The "pretty good" is so attractive. The "not so bad" is quite delusive. The border between right and wrong so easily becomes a zone, whereas the "old coarse gospel" says it is a line. We ease our consciences with the partly true, partly specious arguments, which are at best mere platitudes, that what was sin for one age is not so for another, and that what is sin to one person is not sin to another; and we use these platitudes in a way that robs self-criticism of any value, and leaves us after any self-examination with no improvement and even with less repugnance to personal sins and indiscretions. Truly, the "old coarse gospel" in all its rugged simplicity is unattractive and even distasteful, and very disturbing to complacency and smugness.

Still a third characteristic of the "old coarse gospel" is that it is sometimes unintelligible—that is, it is not always transparent in its requirements. We sometimes speak of the simple gospel, but really is there any such gospel? The character, the personality of the founder of Christianity, the One who announced the "old coarse gospel", is most unintelligible and inexplicable. It is not simple and transparent. But in that very thing consists its perennial attractiveness and continuous allurements. A Christ that was understandable—fully so, that was easily exhausted of his mystery and was without effort comprehended, would quickly lose hold of our interest and forfeit our devotion. A Christ fully known today would be useless for tomorrow. "Great is the mystery of godliness"; and marvelous is the unintelligibility of the "old coarse gospel."

A great need of today is a return of the "old coarse gospel" in the meaning of John Wesley's expression. Its rigid application would reveal much snobbery and complacency; it would humble much pride and arrogance. Actually to apply its implications would require the development of a new appetite for that rugged, homely, even ruthless, quality of righteousness that would reveal the ease of many in Zion. An insatiable desire to fathom its unintelligibility would open new vistas to the attractiveness and above all to the righteousness of Christ that would reveal all our own personal righteousness to be nothing but filthy rags. For the old coarse gospel is not a comfortable philosophy of life that brings satisfaction; it is the most disturbing thing that ever entered this world.

It was this same gospel that Paul referred to and of which he was not ashamed—it was and still is the power of God unto salvation to everyone that believeth. It was the gospel of Christ that was the power of God unto salvation—and not the

learning or culture of erudition of Paul—although that statement is no derogation of Paul's personal attainments.

We are told that a tallow candle can be shot from a gun with sufficient force to drive it through a two-inch plank. Certainly it is not the texture of the tallow candle that makes this possible; it is the power behind it. And surely it will not be the spiritual texture we may have or achieve that will drive us through the difficulties of bringing in the Kingdom of Heaven, but it will be the manner in which "the power of God unto salvation" is utilized, or rather, the manner in which we use that power. Oh, for a full and complete enthronement of the Church of the "old coarse gospel!"

The Glory of Christ

DURING the whole of Christ's ministry upon this earth there was a halo about his person that bespoke his glory. It was "the glory as of the only begotten Son of God." And always there was about him the glory unseen but felt. It was his supernaturalness; it was his divinity. The disciples sensed it when he walked the sea. It broke out from him when he performed miracles. It was the glory that Jesus had with the Father before the world began.

The time came when, on the Mount of Transfiguration, this glory, which heretofore had been resident in the body of Christ and was revealed only as an unseen power, was to be majestically displayed before human eyes. Three disciples, Peter, James and John, were chosen to see it. The ineffable glory of the Savior radiated through his garments until they glittered and sparkled like a trillion diamonds. A brightness that surpassed the brightness of the mid-day sun beamed from his face. It was the effulgence of the Divine presence.

PAUL BOLLIGER.

Hillsburg, Indiana.

Proposed Peace Garden

This inspiring project to create somewhere on the boundary line between Canada and the United States an International Peace Garden is sponsored by the National Association of Gardeners, an organization of nature lovers, whose lives are devoted to the work of maintaining beauty on private and semi-private places and in public parks. It is one of the most unselfish, and beautiful, and far-reaching undertakings that one could imagine, and should have a powerful appeal to the finest instincts of the people in these two great neighborly nations. It was proposed at the annual convention of the National Association of Gardeners in the city of Toronto last August, and was received with moving enthusiasm and with the fervor of a great crusade. Without a dissenting voice and in the spirit of earnest purpose, it was decided to accept the heavy responsibility of sponsoring this monumental project. For more than a hundred years, peace has reigned inviolate between the peoples of Canada and the United States, and no finer example of neighborliness could be found in the world than that which exists between these two adjoining countries of the North American Continent. How appropriate it is, then, that an international peace garden should be created on the imaginary boundary, half on one side and half on the other. It is proposed that this garden shall be a thousand or more acres in area, and that it be located some place on the line where it will be accessible to the greatest number of people.

People are always expecting to get peace in heaven; but you know whatever peace they get there will be ready-made. Whatever of making peace they can be blest for must be on the earth here.—JOHN RUSKIN.

Can the Church Recover Pentecost?

BY REV. CHARLES L. GOODELL

Executive Secretary, Commission on Evangelism, Federal Council of the Churches

THE movement for the observance of Pentecost, as sponsored by nearly all the great communions comprising the Federal Council of Churches, differs from most other movements in the Church in being carried forward without external organization or machinery, with no artificial promotion by committees, with no setting of financial or statistical goals. All the emphasis is being placed upon leading the members of the churches into a deeper personal experience of religion and a more receptive attitude toward the Spirit of God.

It would be a dismal nineteen-hundredth anniversary of Pentecost if the Church should simply content itself with the rehearsing of a twice-told tale or speculating concerning the attending circumstances of a manifestation of the Holy Spirit long ago. It is not a celebration of the first Pentecost but an actual experience of Pentecost itself that the Church is needing. At the beginning of the Church, the Master said it would be of no use for his disciples to start out to evangelize the world until they themselves had experienced something of which, up to that moment, they were ignorant. They had heard the Master's teaching, but the transforming power of it had not laid hold of them. It was futile then, it would be futile now, for Christians to proclaim that teaching unless the vital power of it has been felt in their own inner lives.

We are not concerned about the spectacular phases of the first Pentecost—the lambent flame, the miracle of tongues—but we are concerned that the glowing spiritual experience which these accompanied, the experience of the present reality of God, should be an indisputable fact in our own lives. We hear much talk about applied religion. But how can we apply a thing which we do not really possess? One cannot lift himself by his bootstraps. Archimedes needed a standing-place and a lever to move the world, and we must have the same. Will the churches wait for it, in meditation and prayer and consecrated purposes, during these days which are just ahead, until in answer to their sense of uttermost need the infilling of the Holy Spirit shall be an accomplished fact? Then every church might receive a Pentecost of its own. Why not, during these fifty days of Pentecost, lay aside as a secondary thing the routine of administration—the hewing of wood and the drawing of water—and a thousand little things which, though good in themselves, are not of primary importance?

We have a great deal to say, and rightly, about the necessity of knowing and safeguarding the truth. But the truth of which the world is in desperate need is not academic or abstract truth, but the truth as it is in Jesus Christ, the transforming truth which makes man over in his motives and attitudes and ways of living. It was that truth from on high that could change the first company of frightened disciples, who were meeting behind closed doors even after the Resurrection, to a company of militant men and women who went out to conquer the world through the transforming power of the Holy Spirit, which they themselves had experienced. It is the very thing of which, above all else, the Church is in dire need today.

Men stand shivering today around altars where the fires have gone out. What contrast with those first Christians, whose zeal was all aflame! You see an engine standing "dead" on the track, but when the water is heated to the boiling point it fairly quivers with power. Not otherwise will it be with churches that become conscious of the Divine power to which Pentecost bears witness.

A Pentecostal Outpouring

BY ALBERT H. VOTAW*

ON THE evening of the Seventh day of the Tenth Month, 1860, a memorable meeting was held during the sessions of the Yearly Meeting at Richmond, Indiana. A concern had arisen that an evening meeting should be appointed, especially for those in the younger walks of life. The proposition met with considerable opposition, but finally a reluctant consent was given for such an appointment.

The Yearly Meeting at that time consisted of approximately 20,000 members, residing in eastern Indiana and western Ohio. It is estimated that over two thousand Friends usually attended the annual sessions. The majority of the members still adhered to a distinctive style of dress, conspicuous for collarless coats and waistcoats. There were many stiff hats with rather a broad brim. There was much exhortation to hold steadfast to our "doctrines and testimonies," the latter having reference for the most part to "dress and address." It was considered a deviation from the straight and narrow path to appear in ordinary conventional attire, and to make use of several of the customary forms of speech. With the possible exception of London Yearly Meeting, the largest body of "plain" Friends in the nineteenth century could be seen at that time in the devout assemblies of Indiana Yearly Meeting.

Prior to 1860 in this Yearly Meeting, established in 1820, there were comparatively few "convincements." Birthright membership and migrations from the South and East swelled the lists of members. The records of one of the seven Monthly Meetings of Wayne County, (in which Richmond is situated), revealed that during the thirty or forty years of its existence only one family had been received into membership through "convincement," and that over 130 members had been disowned, principally on account of the disciplinary marriage regulations. It was a disownable offense to marry a non-member, to have a marriage solemnized by a magistrate or "hireling Minister," or to attend a marriage conducted "contrary to the good order of the discipline." A considerable number were "read out" for neglecting attendance at our meetings, to which complaint was sometimes added, "wearing lapelled coats and plaited pants."

At that period in the history of our

*The writer of this article will be glad to hear from any Friends who were present at this remarkable meeting. They may be able to correct or confirm the reminiscences of a boy whose memory in some points may have been inaccurate. Doubtless they may add some features forgotten or unnoticed by the lad. Hannah Dickinson Francisco of Wichita, Kansas, was present, and there may be others.

Society, Friends in their protest against formality had adopted formal methods of their own making. The Church appeared to have lost its vitality. Meetings were fairly well sustained but were lacking in vocal service. It was evident to many thoughtful members that when migrations ceased or decreased the Society was ultimately doomed to extinction.

Scattered through the Yearly Meeting there were many devoted, sincere Friends who were as the "salt of the earth." Though they may have lacked the broader outlook, they were scrupulous in all matters, "tender" like the early Friends, highly respected by everybody, saint or sinner, in their respective neighborhoods, punctilious in their dealings, illustrating in their lives a high standard of Christian courtesy. But there was little or no service for the younger members. There were scarcely any standing committees. Much of the business of the local meetings was founded in complaints brought in by the overseers. Hence many members were drifting away.

There were some gifted ministers whom we loved and greatly esteemed, and yet their messages seemed to be confined to narrow limits. Then there was a considerable number of speakers, some recommended, others unrecommended, earnest, devout, sincere, with marked peculiarities of diction and manner, whose attainments were limited, whose ministry, however well-meant, did not appeal to many members. There were those who declared they must speak for the "relief of their own minds," and often the minds of such speakers were the only minds that obtained relief.

About this time there were coming to the front some younger ministers with a broader outlook. Enos G. Pray, an eloquent minister with rare spiritual power, preached a gospel of a pure evangelical type; John Henry Douglas, earnest, forceful, was at the beginning of his career; James Owen of Iowa brought to us new visions of divine truth; Luke Woodard with marked fervor and with perfect intonation presented the full gospel of Jesus Christ; Dr. Elias Jessup of Iowa aroused large audiences with his

THE PEACE OF GOD

Like the dew resting lightly on lilies

In the soft radiance of moonlight,

As the hush in the heart of the forest

In the slumbers of night which enfold
us—

Expectantly still, O my soul—

Thy peace be upon us, O Lord.

GLENN WELMER DOUGLASS.

Woronoco, Mass.

impassioned and powerful Christian messages. Others could be mentioned whose ministry reached the heart.

Then there came to this Yearly Meeting of 1860 from the State of Maine that marvelously gifted minister, Sybil Jones. In a morning meeting her clear, penetrating voice, like the song of the lark, brought a vital message which carried to the farthest limits of the huge old tabernacle. "The burden of her spirit was the life of religion in the soul as contrasted with its mere language on the tongue." What a glorious experience to be really and truly a disciple of Christ! It may be truly said that her ministry at this Yearly Meeting aroused many persons, both old and young, to aspire to a more definite service in the cause of Christ.

At this time there were many middle-aged and younger Friends who were serious-minded, and whose services had received limited recognition in meetings for business, who, however, were not convinced that they should adopt the costume of most of the older Friends. Many of them had been serviceable in the First Day Schools which had recently been established in most of the meetings. The time was ripe for a deeper work of grace. There was a "sound of a going in the tops of the mulberry trees,"—in other words, a call to enter more definitely in the service of the Master. The air seemed to be surcharged with a "vital spark of heavenly flame."

The meeting assembled about seven o'clock in the evening. The promoters, who had prayerfully planned for this meeting and who had submitted its appointment the consideration of the general session, had in a quiet way suggested to the recommended ministers and to the visiting Friends that abundant opportunity should be given to the younger Friends to be heard, if any of them should be called to vocal service. The suggestion was heeded. Some Friends, to whom this meeting had been for weeks an object of special concern and prayer, came hoping that at least one hundred persons might be present. To their surprise and gratification the vast auditorium was filled to capacity. Estimates vary from 2,000 to 2,500 sittings.

It was customary when a youth's meeting was held, for the young people to occupy the raised seats or benches in the front of the house, except the topmost row, which was to be left for the concerned ministers. This custom was faithfully followed at this meeting. The main body of the house and also the large upper galleries were filled by both old and young.

At that time I was a lad, ten years old, and sat with my father in the central part of the men's side. It will be remembered that in those days the men and

women sat in different sides of the house which was divided equally in two sections by a partition so constructed that it could be partially raised during meetings for worship.

I retain a vivid recollection of the concrete features of this concourse, and my boyish soul was awed by the impressiveness of the occasion. On the upper bench, instead of the long row of preachers and weighty elders usually seen in their respective places, were very few ministers. I recall Enos G. Pray and possibly Lindley Murray Hoag, a visiting minister. Sybil Jones sat on the women's side of the partition. One or two ministers spoke very briefly calling attention to the joy of entering upon the Lord's service, and also to the fact that this meeting was *their own* meeting, referring of course to the young Friends. There was no persuasion, no fervent exhortation to take a stand for Jesus.

Very soon a young man arose, stating that he had long felt that he ought to declare publicly his desire to serve the Lord. A young woman said, "Let others do as they may, I will serve the Lord." This was soon followed by another, then another, still another, until without intermission for more than five hours, young women, young men, and many older Friends were heard in praise, in prayer, in confession, in contrition, in aspiration, in adoration, in testimony, in thankfulness, in dedication of heart and soul. When prayer was offered, the vast throng arose and turning faced the rear of the house, as was the custom in those times. When the prayer was closed, the audience reversed. I have a lively remembrance of the reverberation caused by the shuffling of more than four thousand feet on the bare wooden floors. The prayers were so frequent and so brief that finally one of the ministers requested that for the remainder of the meeting the audience should remain seated when some one appeared in supplication. This request was complied with, thus saving time and avoiding the commotion.

No one can describe the solemnity of the occasion. There was no excitement, no demonstration of religious frenzy, no appearance of fanaticism or rantism;—everything was done "decently and in order." I heard afterward that there was a feeble attempt to sing a hymn, but it produced no ripple in the even tenor of the exercises. With scarcely an exception the participants in the vocal offerings had never before been heard in a meeting for worship. The very efficient Clerk of the Yearly Meeting, Charles F. Coffin, and his wife, Rhoda M. Coffin, began their vocal ministry on this occasion. So, also, Murray Shipley and Dr. David Judkins. The number who took part, no one knew. From 150 to 300 have been the estimates.

The meeting was closed after midnight, not because there was a cessation of offerings, but because it was desirable to obtain rest prior to the duties of the morrow. In much silence the audience dispersed, commenting one to another in muffled tones on this remarkable demonstration of inspiration from a heavenly source. The latent religious force of many members, not only of those who had taken part, but of many of the listeners, was revealed, and, as they dispersed to their homes at the close of the Yearly Meeting, there followed an era of spiritual awakening, marking an epoch in the history of American Friends. That is another chapter. Here endeth the first lesson.

Lansdowne, Pa.
20 No. Rigby Ave.

EASTER WITH WINTHROP CENTER FRIENDS

Among the most beautiful services held on Easter Day was that of the Friends church at Winthrop Center, Maine. The many persons who filled the prettily decorated auditorium were filled and thrilled by the splendid music and the inspiration of the Easter message. The church was decorated with lilies, palms, hyacinths, begonias and cut flowers, intermingled with pussy-willows and fern. In the choir loft an arrangement of lilies was a most beautiful tribute to the memory of C. I. Bailey, a member of the choir for many years, who went to the great beyond in July, 1929.

The music, in keeping with the spirit of the day, was of the finest. Prof. Carl Jean Tolman at the console opened the service with an organ meditation, "Alle-gro," by Lemmens. This was followed by Granier's joyful "Hosanna," sung by a quartet composed of Mrs. Phillip Stubbs, of Augusta, soprano; Mrs. F. D. Anderson, alto, also of Augusta; Mr. E. A. Bailey, of Winthrop Center, tenor; and Mr. F. A. Clough, of Auburn, bass. During the service the choir also sang "Christ Triumphant," by Shelley, and the exquisite "Magdalene" of Warren.

The entire service was on the theme of Easter and the life eternal. Hymns of the resurrection were sung by the congregation. Messages from absent members, scattered far a-field, were read by the pastor, Arthur Jones, and his sermon was upon the subject, "The Way to Life," which he may well consider one among his finer addresses. It dealt with the Broadness of life which Christ epitomizes. His illustrations were clear and to the point and the message, one that struck deeply into the soul of every hearer.

The church decorations were under the charge of an efficient committee and lilies were furnished by different classes in the Sunday school and individuals,

which were sent later to the sick and shut-ins.

Following the morning service came the Sunday school hour. A short and interesting address was given by Winthrop Clement of the Young People's class. Following this the class to graduate from the Junior Department into the Intermediate gave some very good exercises and received diplomas, presented by the Superintendent of the Junior room. Then the Junior and Primary children gave readings and exercises. Excellent music by Carl Jean Tolman was furnished for the opening and closing of school. The entire service was one long to be remembered.

NEWS OF MUNCIE MEETING

Muncie, Indiana, Meeting of Friends closed a three weeks' series of meetings, March 16. Keen interest was felt throughout the services and many were led to Christ and the church.

On Wednesday evening, March 19, members of Muncie Meeting met in the basement of the church for a basket dinner. Near the close of the meal a huge birthday cake bearing the correct number of candles, was brought to the center-table and placed before the pastor, letting him know that the members of the meeting had not forgotten that he was celebrating his birthday on this day. Charles W. Sweet then arose and, in his own pleasing way, expressed the good will of the church and presented to Howard W. Cope a fitting gift as a token of appreciation. Following the evening meal a prayer service was held. The entire evening was an enjoyable one for all and a profitable one as well.

For twenty-seven years Muncie Friends have welcomed the railroad men of Muncie and vicinity as their guests on Easter evening. This year the date was changed to the evening of the first Sabbath in April. As usual the services were well attended.

One of the railroad men, himself not a Friend, in a speech of appreciation, challenged Friends Meetings all over the country to establish "Railroad Men's Night" as Muncie Friends have done, holding services the same date throughout the country. He expressed the thought that the united effort thus exercised might mean great things for both the railroad men and Friends.

On Easter Sabbath Muncie Friends began their day's worship by attending an early morning prayer service which lasted from 6:00 to 7:00 o'clock. At the morning service over a hundred persons were received into the church. The services were very impressive, the spirit of Easter being emphasized both in song and sermon. As a fitting climax for Easter the choir presented an Easter cantata at the vesper services.

Pendle Hill in Anticipation

BY GEORGE A. WALTON

WHEN Friends gather in conferences and Yearly Meetings, they are accustomed to hear eloquent speakers hurl criticism at existing institutions. They listen to new philosophies proposed to remedy the ills of contemporary society; confusion of thought and weariness of spirit is their reaction. All talk and nothing to be done about it!

In Pendle Hill something is being done. Education is being exposed to the contagious power of the Divine Spirit. Men of faith dare to think that wiser leaders of greater consecration and power will grow out of a community life where men and women seek to show the Spirit of God while pursuing their higher studies.

Faced by the endless problems of human misery and sin, Friends have always sought to give relief.

(1) Some understand how to minister to personal need, to heal the sick, to visit the fatherless and the widowed in their affliction, to encourage the prisoner to a fresh start.

(2) Many have faith in evangelism. Preaching the gospel of Christ is their contribution.

(3) The force of law has appealed to Friends. Many efforts have been made to make law enforcement the moral code of the Christian.

(4) Publicity is another force that Friends are trying to harness, writing and distributing printed matter by the cart load, in the hope that some will read and be influenced to a better way.

(5) The feeling is strong, especially in England, that our social order is basically wrong, and must be reconstructed. These Friends often embrace the doctrines of Socialism.

(6) Friends have always been active supporters of the public school system, believing with their fellow citizens of other churches that great good would flow from educating all the people.

Yet we face a portentous future. Crime and superstition are widespread. Antagonisms wreck homes and communities. Family strife causes divorce; racial animosities make neighborhood spirit impossible. Nations live in fear, burdened by excessive armament. Wars threaten. Men fret and worry over a supposed conflict of science and religion, a conflict that is imaginary like the childish fear of ghosts, but to be recognized and dealt with as the source of much contemporary trouble. The open rejection of religion in Russia is no more dangerous than the calm indifference of many in America.

The times call for constructive measures, and Pendle Hill rises into being. It is natural for Friends at their best to

think first of God; faith in the transforming power of his Spirit is our heritage. God makes men; God makes their personality, their souls, as they seek him. Pendle Hill is to bring a religious element into the experience of the scholar.

The idea will be easily understood by those who have already learned to regard education as life. The sum of human knowledge is so great and the need for accurate specialized knowledge so pressing that no one can be taught all he needs to know. Education has therefore, ceased to be the acquisition of knowledge. The best preparation for a good life tomorrow is a good life today. Education has become a stage of life, and its quality far more important than the acquisition of any technique or mass of information.

What is better for the sixteen-year-old boy than to live in abounding health, surrounded by people whom he admires, playing games with zest, learning interesting facts, controlling his behavior for the comfort of other people, and experiencing an inviting religious atmosphere? Will he not be soon a better seventeen year old? Are not the purposes of his country and his church being well served. Some will be learning things about pigs and poultry, or air transportation, and some may even be construing Virgil's Aeneid. All are good, if the quality of the boy's life is right.

Pendle Hill is to be a residence for older students and a place for studying where the religious atmosphere of daily life will be deep and true. The two ways of religious growth, worship and study will be part of its regime. To be at Pendle Hill will be a great spiritual experience.

Pendle Hill is likely to attract a few prospective social workers, who know that an adequate technique has not yet been established in their profession. Something in the spiritual realm has to be mastered to make their work bear fruit. They will hope to find it at Pendle Hill.

Young men and women preparing themselves for pastorates in Quaker churches of the Five Years Meeting will seek Pendle Hill, if their religious concern is to lead the human soul to spiritual triumph. They will not be attracted if their concern is to foster an ecclesiastical organization.

In a work so completely spiritual as that of representing the American Friends Service Committee in its contact with foreign civilizations, the spiritual experiences of life at Pendle Hill will prove to be essential.

There is a place for Pendle Hill in the preparation of school masters and mistresses. The true teacher longs to mobilize the spiritual force of the pupil's nature, for real learning is an achievement of an aroused spirit. The sluggish learn little. The routine-minded teachers, on the other hand, will not go to Pendle Hill, for to him education is a matter of lesson assignments, recitations, credits, and degrees, a system to be perfected only by improving its organization. Friends schools crave teachers whose spiritual nature lights up the framework of the school's organization with the light of a great heart. One can foresee that a year or two of graduate work while living at Pendle Hill may well become a part of the training of our greatest teachers.

George School, Pa.

THE HODGKINS IN OREGON

Dr. Henry T. Hodgkin and wife, Joy Hodgkin, spent some strenuous days in Oregon, April 16 to 22. His speaking dates were as follows: Wednesday evening, First Friends Church, Portland; Thursday morning, Pacific College chapel and Willamette University chapel; Thursday afternoon, joint Willamette University Christian Associations meeting; Thursday evening, meeting at the South Salem Friends Church.

Friday morning, Pacific College chapel and Linfield College chapel; Friday afternoon, tea-meeting with Pacific College faculty and their families; Friday evening, meeting with Quaker Discussion group.

Sunday morning, sunrise mass meeting of young people on the Oregon State Agricultural College campus; Breakfast meeting with Corvallis Friends; meeting at the Friends Church at Newberg; Sunday afternoon, special appointed meeting at the Friends Church; Sunday evening, mass meeting at the First Presbyterian Church, Portland.

Monday morning, Pacific College chapel; Monday evening, group meeting at Salem.

Joy Hodgkin, in addition to participating in a number of these services in which her husband was the principal speaker, addressed the Women's Missionary Society of Newberg Thursday afternoon and gave another delightful address to the Bible School at Newberg Sunday morning.

The visit of these Friends was greatly enjoyed and their messages were very much appreciated.

Let there be an entire abstinence from intoxicating drinks throughout this country during the period of a single generation, and a mob would be as impossible as combustion without oxygen.—HORACE MANN.

Attends Cuba Yearly Meeting

The Third Annual Session

HAVING just returned to Cuba after an absence of seven years, the writer gained a great blessing in accompanying the delegates from Puerto Padre to the sessions of the third annual gathering of Cuba Yearly Meeting of Friends held in Holguin April 13 to 17, 1930. Through the faithful efforts of Emma P. Martinez the size of our delegation kept increasing as the day of departure drew nearer. As the train approached Holguin delegates from two other meetings joined us. When we arrived at Holguin we were met at the train by a reception committee from Holguin Monthly Meeting and taken in a bus to our places of entertainment.

The Yearly Meeting committee on entertainment, in cooperation with the local committee, had worked carefully in making our visit as comfortable and economical as possible. All the delegates ate at the dormitory of the Holguin School. Each delegate had brought bedding to be used on cots loaned by a local dealer and set up in the school rooms, since there is no school during Holy Week. The ladies were entertained in the school dormitory.

Yearly Meeting began on Monday afternoon at one-thirty with a song and prayer service, after which various matters of business were attended to. The thing that surprised the writer most was the great concern that the Cuban workers and laymen had for the work of the Yearly Meeting. The sessions were harmoniously conducted under the efficient leadership of Arsenio Catala, our Yearly Meeting Clerk, and pastor of Gibara Meeting.

On Monday evening the meeting was greatly blessed with an able address by Dr. Cesar Ortiz on "Christianity and World Peace." Dr. Ortiz is a man for whom the Yearly Meeting is already beginning to feel a great deal of pride. Not yet in his thirties, he has finished his work in the National University in the School of Law with honors, having completed a four year and a three year course both in the four years. He is the very efficient Professor of Political Science in our Holguin School and at the same time is serving a term as Judge of the Criminal Court of the Holguin district. With a few more such leaders of Christian character as Dr. Ortiz, there is no doubt that the political, moral and economical conditions in Cuba will be greatly helped.

On Tuesday morning, and the two following mornings, our meeting began at eight o'clock with a period of devotion. Following this we had two treatises each morning on some phase of the work.

Opportunity was then given for general expression on the subject presented, after which a short business meeting was held to take action if necessary.

Tuesday morning we heard Dr. Miguel A. Tamayo, of Banes, discuss the subject, "Our Schools and Their Place in the Community." Dr. Tamayo is a druggist educated in the United States. While he keeps busy with his drug store he finds time to act as superintendent of the Banes school without pay. It is well known that he is the backbone of the work in Banes, which at the present time is without a pastor. Following Dr. Tamayo, Juan Guzman, pastor of the Velasco church, spoke on the subject, "The Place of Friends Principles in the Evangelical Work of Cuba."

After lunch we met again at one-thirty, to take up the unfinished business from the morning session and hear the committee and statistical reports of each monthly meeting. These reports on the whole were very encouraging.

Tuesday evening's session was a very interesting one as it was devoted to the temperance contest. The temperance committee of the Yearly Meeting in cooperation with the various local temperance committees conduct this contest each year at which a gold medal is given to the winner.

On Wednesday morning, after a very instructive talk on the subject of our discipline by our clerk, Ramon Morell, one of our teachers and acting director of our Holguin School, spoke on "Our Financial Problems and Some Methods of Solving Them." He recommended that each monthly meeting make out a budget for each year. This he showed was almost imperative before the Finance Committee of the Yearly Meeting can determine the amount that it can apportion to the work of the monthly meetings. He urged each monthly meeting to

try to raise as much of their local budget as possible so that monthly meetings that are now without a pastor may be helped by the Yearly Meeting. He showed how imperative it was to have a pastor in each monthly meeting. He strongly urged the pastors not to be timid in reminding the members about their financial obligations to the monthly meeting.

The Yearly Meeting felt that since Ramon Morell had the matter of church finance so well in hand it would be well for him to visit each monthly meeting at the time of the consideration of the local budget so that he might help them and offer practical suggestions.

Wednesday afternoon's business session was of great rejoicing for all the Yearly Meeting. The Chaparra congregation, which has been working independently for some time, was accepted as a monthly meeting under the Yearly Meeting. This monthly meeting is the result of the labors of three of our members who had left their home towns to do work for the Chaparra Sugar Company. Rather than be satisfied without church and Sunday school they have been working for the past few years, until now the new monthly meeting is as large or even larger than some of the older monthly meetings. These three laymen, besides helping to organize this monthly meeting, are taking care of a Sunday School in another part of Chaparra.

A committee of the Yearly Meeting was appointed to wait on the Bocas congregation and help them to organize a monthly meeting and report to the Yearly Meeting next year.

Among the committee reports, that of the temperance committee was of great interest. This committee is very much at work. It brought some very practical recommendations to the Yearly Meeting among which were: that each monthly meeting set aside one Sunday every three months as Temperance Sunday; that the Yearly Meeting write to the national senators and representatives from this section, showing our disapproval of the practice of the liquor interests in advertising certain alcoholic beverages as nutritive; that each monthly meeting protest to the local authorities against the practice of selling liquors to minors in public places; that each member of the Yearly Meeting refrain from and use his influence against participation in the National Lotteries and other forms of legalized gambling.

Both services on Wednesday and Thursday evenings were evangelistic in nature. Wednesday evening Pedro Fonts preached from the text, "As Moses Lifted Up the Serpent in the Wilderness so must the Son of Man be Lifted Up."

While not a minister, he gives a large proportion of his outside time to the

GIFTS

A bouquet of blue-eyed forget-me-not;

A wild rose on its stem;

Plucked from earth's generous flowerpot

Brimming with posies like them;

Proffered with courtesy quiet and kind,

With smiles of friendliness intertwined;

Wild rose, child rose,

Maidenly undefiled rose;

Blue flowers, true flowers,

Fragrantly fresh-with-dew flowers!

Exquisite gifts not to be forgot,

But salvaged in memory's diadem,

A bunch of blue-eyed forget-me-not—

A wild rose on its stem.

HARRIET OLDS HENDERSON.

Washington, D. C.

Canada and Genesee Yearly Meetings in Session

work of the Master. He is one of the three that have been so instrumental in helping to organize the work at Chaparra and also has been occasionally filling the pulpit at Puerto Padre. For his daily work he is cashier of the large department store of the Chaparra Sugar Company.

Thursday morning Henry Cox spoke to the Yearly Meeting on "Conditions that Demand a Missionary Vision among our Members." Following him Francisco Gonzales spoke on the subject, "The Ordinances and our Attitude towards Them," which was greatly appreciated. He spent most of the time discussing water baptism.

A communication was received and read during the Yearly Meeting from a committee in Havana that has been appointed to organize the National Council of Churches in Cuba, inviting the Friends Church in Cuba to join the organization. The Yearly Meeting appointed a committee to write to other denominations, learn their attitude on the subject and report to the Yearly Meeting next year.

The Thursday evening session was just as well attended and there was just as great an interest shown by the sixty-five delegates and others present as on the first day. Juan Guzman, pastor of the Velasco church, brought a very helpful message. Just prior to his preaching, Francisco Gonzalez, pastor and teacher in Holguin, presented, on behalf of the Yearly Meeting, a diploma of appreciation to Henry and Alma Cox who are retiring from Cuba after many years of service. This was not a mere courtesy but a heart-felt expression of a people who feel and demonstrate their profound gratitude for kindnesses shown them. Well may many American meetings seek to emulate the warmth of friendship which our workers find in Cuba. All during the Yearly Meeting the writer heard expressions of regret that the Coxes were leaving and words of grateful appreciation for their many services.

The meeting closed with a feeling that much had been accomplished. As in all gatherings, at times there were differences of opinion, yet all present worked for the good of the Yearly Meeting and tried to do the thing they felt the Master wanted done.

While Cuba Yearly Meeting has not grown, so much in numbers over what it was seven years ago, the members themselves have grown a great deal. That the church is able and is trying to assume parts of its support there is no doubt. However, to leave the work to itself would be a great mistake. Much better it would seem to the writer to set some future date at which time we think Cuba can be left to herself and work gradually to that point.

MIGUEL J. CASADO.

Canada and Genesee Yearly Meetings were held in concurrent and alternate sessions again this year, meeting from April 23 to 27, inclusive, and adjourned to meet together again next year at Coldstream, Ontario. Three years ago our meeting together was definitely an experiment and we entered upon it with fear and trembling. It proved such a successful venture that we decided to try it again, and liked it so well that we came together this year at Toronto. The sense of strangeness three years ago has been lost to most to such an extent that Yearly Meeting would not be Yearly Meeting now unless we were all together. The fact that we are still two Yearly Meetings and not one is not concerning us. We need, and want, each other's fellowship and that is more important than the way we conduct our business meetings.

The opening minute was read by C. Harold Zavitz, presiding clerk of Genesee Yearly Meeting. Neither of the clerks of Canada Yearly Meeting were at the table. Arthur G. Dorland was confined to his home with influenza and Violet Walker felt she must stay with her father, who is seriously ill. Arthur G. Dorland was reelected presiding clerk and E. LeRoy Cody assistant clerk, while William Harris, who had served as clerk for so many years prior to Arthur Dorland, was elected as substitute clerk to preside in his absence. Harold Zavitz and Rebecca Zavitz were reelected to serve Genesee Yearly Meeting. Telegrams of sympathy and good cheer were sent to the two clerks and also to W. Asa Rogers, an aged minister who found it impossible to be present for the first time in many years.

The Yearly Meeting was especially favored to have several visiting Friends who aided greatly by their ministry and social qualities in lifting the Yearly Meeting to a high plane. Isaac Wilson of Baltimore Yearly Meeting and Agnes L. Tierney, J. Barnard Walton, Anna J. Branson, Joseph J. Bailey, Anna L. Bailey, Herbert V. Nicholson, Madeline W. Nicholson, all of Philadelphia Yearly Meetings, were present and rendered helpful service.

Reports of committees, though far from perfect, were much better prepared than formerly, and showed much work done. A letter of commendation to the Government and Parliament for their courageous policy of banning the exportation of liquor to the United States was sent. The Bible School Committee has been changed to the Board of Religious Education. Two Daily Vacation Bible

Schools have been held during the year and both will be held again this year. One meeting reports Adult Schools affiliated with the National Adult School Movement of Great Britain, and also boys' and girls' club work. The statistical report showed a net increase of nearly eight percent in membership. The American Friends Service Committee was represented by J. Bernard Walton, who told of the newer developments in that work.

The Peace Committee reports were read at an evening session, after which a public peace meeting was held as a symposium. Following this the audience participated in a lively and interesting discussion. The cause of peace in Canada is felt to have received quite an impetus during the year, in addition to other factors, by the coming of J. Ramsay MacDonald and Jan Christian Smuts on peace missions. Friends themselves have been active in official positions on the League of Nations Society, World Alliance for International Friendship through the Churches, Fellowship of Reconciliation, and Women's International League for Peace and Freedom.

The public missionary meeting was addressed by Herbert V. and Madeline W. Nicholson of Mito, Japan. His discussion of the work of Kagawa was a challenge to all to maintain a world view of Christianity. Canada Yearly Meeting, as reports show, spends more money for foreign work than for our own home field.

The session devoted to Home Mission work was a most optimistic one, indeed. One meeting where three Friends had gone regularly to meeting for years when it seemed hardly worth while is now experiencing a new lease on life. The story of those three faithful Friends who "kept the faith" for all those years is one to melt any heart. With an average of over forty at mid-week meeting, a growing Sunday School, a consecrated Young Friends group, and meetings for worship well attended, all told in such simple fashion by Howard Arkett, who though largely responsible himself, yet placed the credit on other shoulders, the meeting was melted to tears. The story of Wm. P. Firth's visits to Vancouver and Victoria Meetings and of their renewed interest and activity, of J. Rowntree Gillett's visit to Montreal and the formation of a group there with regular meetings, of the splendid work of Harry Parry as Field Superintendent, all forecasts bigger things for Canadian Quakerism. The *Canadian Friend*, under the management and editorship of Elwood A. Garratt, showed an increase in paid subscriptions

of eight percent and the year was closed with a small surplus.

Young Friends have prepared and are using in their study groups a syllabus on the queries. A conference is planned for next August which will mark the culmination of their year's work. The Young Friends meeting on Saturday night was addressed by Manson Doyle, leader of young people's work of the United Church of Canada, on "Young People and the Group."

Agnes L. Tierney delivered three addresses on "The Mystical Approach to God, to Christ, and to Life," in which she showed George Fox and those like him to be the practical mystics of all time. She showed a wonderful faculty for making the great mystics of our own and other faiths live anew, and to inspire us today. The Sunderland P. Gardner lecture was delivered by Anna J. Branson, who chose for her subject, "Religious Education for the Young." Her chief concern was that this is really a prerogative of the home more than of any other institution.

The meetings for worship were all conducted after the custom of Friends. The periods of quiet meditation, the brief and well ordered messages, the spontaneous singing, produced effects that cannot be reported in words. The writer never before attended a Yearly Meeting in which the closing meeting on Sunday night was as large as the Sunday morning meeting. After the singing of "God Be With You Till We Meet Again", requested from the audience, followed by a few moments of quiet, the concluding minute was read and another Yearly Meeting was over.

* * * *

Newmarket under the energetic leadership of Frank C. Guyatt led all others in new members received, having added sixty-five to their roll in the past year.

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Dr. W. P. Firth claims the distinction of having attended Yearly Meeting for a longer consecutive period than any other present. He has an unbroken record of thirty-eight years to his credit and he is not an old man either.

* * * *

The oldest man in attendance was Isaac Wilson, who, though coming from Baltimore Yearly Meeting, is one of our own. He is past ninety years of age, does not wear glasses, walks spryly, attended all the sessions, and is mentally as alert as a man half his age.

* * * *

E. LeRoy Cody, the new assistant clerk, is a graduate of Toronto University and is a teacher in one of the Colleges of Toronto.

* * * *

On Saturday afternoon when the young Friends asked to be excused to go to their own meeting over half of the Yearly Meeting walked out. Such "walk

outs" speak well for the future of Canadian Quakerism.

* * * *

Agnes L. Tierney told of a newspaper interviewer who asked G. B. S. a question about spiritual religion. Shaw is reputed to have said: "I don't know anything about it, ask Dean Inge, ask any Quaker who knows his business." She decided that Rufus M. Jones knew his business about as well as any, so asked him. Incidentally A. L. T. must have a little fun as she goes along. She quoted some poetry without giving the author's name. Here it is:

"Our Teddy is a man of peace;
He does not believe in bloody wars;
His sword, it sleeps within its sheath,
But mercy, how it snores!"

* * * *

Friends were delighted to see in the meeting for worship on Sunday morning the stalwart form of Joe McCulley, Head Master of Pickering College, with a row of his young proteges.

* * * *

The modest demeanor of our Friend Charles P. Zavitz, former Dean of the Ontario Agricultural College would not suggest that he had done anything great but a Canadian magazine for farmers in a leading article in a current number hails him as one in the front rank in his profession.

* * * *

It would be a strange Yearly Meeting without the gracious personality of Albert S. Rogers about the place. We hope it will be a long time before we have to experience such a thing.—G. R. B.

WITH SILSBEE ST. FRIENDS DURING APRIL

The first thing of prominence last month at Silsbee St. Meeting, Lynn, Mass., was the Sunday morning Service on April 6, which was entirely in the hands of the young people. The speakers were Bernice Grandison, D. Fred Law, George Ireson, Jack Morris, Edna Libby, Phyllis Foster, and Marjorie Bliss. The other parts of the service were also in charge of the young people. All seemed to have a distinctive message for the meeting in general.

The next prominent period was Easter and the week preceding. As usual the meeting cooperated with other churches in the city in noon-day meetings and also in the Good Friday service. On Easter Sunday we cooperated in the Sunrise service which was a great inspiration to everyone who could attend. At the morning meeting after a very inspirational and uplifting service three new members were received and welcomed into our hearts. In Sunday School there were two programs, one by the Primary and Beginners in their room and another by the Juniors and Intermediates in the

main room. Both were well attended by parents and friends.

Easter Sunday evening the young people again presented the religious drama, "The Rock," by Mary P. Hamlin. This is the tenth time that these young people have given this play. Six years ago they first presented it in Lynn, and since then in different cities in this part of the state. They also presented it at one Yearly Meeting. The story told in the play has a lasting value. It never fails to bring a lesson to those who listen. It is as a whole an attempt to answer the age-old question, "Shall man succeed in that he seems to fail?" The play was well received by a large audience.

On April 24, a box party was held for the church members. A good sized group met and enjoyed lunches put up by the women and sold to the men, the entire proceeds going into the meeting treasury. After supper, a very humorous debate was held much to the delight of the women present. After a good time singing old songs, everyone departed for home feeling refreshed and looking at a brighter side of life, ready to start tomorrow with the sun shining.

FIRST FRIENDS AT MARION

The First Friends church at Marion, Indiana, is enjoying an unusual spirit of growth, both materially and spiritually. The year's program thus far has been one of much interest to the membership and friends. The pastor, Frank J. Long, and his wife were absent during a part of November and December and were in the Cleveland, Ohio, clinic for dental treatment. Friends are glad that upon their return they are showing physical improvement and have now assumed their usual duties. In their absence the work was carried on by the members of the church and the pulpit was acceptably filled by Chas. E. Hiatt and Fred Smith.

Easter Sunday was a day long to be remembered by the membership. Beginning at 6:30 a. m. with the annual sunrise prayer hour, always a most impressive service and this year led by Agnes Harter, special violin numbers were given by Jessie Nina Yoars, accompanied at the organ by Mrs. Geo. Whittaker, the church organist. Following the devotional service, the usual Easter breakfast was served in the church dining room. The tables were attractively arranged in yellow and orchid with tall yellow tapers and yellow tulips in bud vases. Over a hundred attended these services.

The Bible school opened at 9:30 a. m. with a specially prepared program. There were almost five hundred in attendance despite adverse weather conditions. At the close of the Bible school the annual memorial was held. It has been the custom for a number of years for those desiring to do so to place upon

the church altar, floral tributes to loved ones that have passed into the Beyond and a brief memorial held in recognition of them on Easter morning. This service is conducted by Millie B. Darter. Preceding the reading of the list of names, Mary Dempsey sang "Goin' Home" in a very impressive way.

The morning hour of worship was for the most part of a musical character. The choir gave the Easter anthem "Victory," and Marguerite Wolfe sang "I know That My Redeemer Liveth" from Handel's "Messiah." Martha and Ruthanna Leamon sang "In the Cross of Christ I Glory." The pastor spoke briefly on the subject "A Joyful Easter."

The evening service was given over to the church choir who most beautifully presented the Easter cantata "Christ the Victor" by Dudley Buck. The soloists were Marguerite Wolfe and Mary Dempsey, George Whittaker, Horton Ballard and Arthur Ford. The choir was requested to broadcast the same cantata over Marion's broadcasting station WJAK on Sunday, April 27. At the same time Frank Long brought a short message.

The pastoral committee has asked Frank J. Long to continue as pastor for another year. He with his good wife Myra Long have most acceptedly served this meeting for four years and the membership is well pleased over their acceptance to remain. The church has grown each year of their ministry and the present year has thus far shown the greatest increase.

Because of needed repairs and poor location of the present parsonage, the members are planning to build a new parsonage on the lot just south of the church. It will be of brick veneer to match the church, two-story with eight rooms and bath. Sufficient subscriptions have been obtained to warrant building and work will be begun very shortly. When the ground is broken, a fitting service will be held.

In the Grant County Sunday School Convention, held April 25, the representatives of this school, Margaret Cammack, of the Intermediate Department, in Bible story telling and Beryl Cook of the Juniors in Bible Memory, took first place in their respective contests.

The deriving of vast sums for the revenue from the bitter sufferings and grinding pauperism of the people is a terrible offense. If Judas had received one thousand dollars instead of thirty pieces of silver, would that have justified his conduct?—CANON WILBERFORCE.

Only the souls that have been truly built on Jesus Christ shall stand fast and be filled with the presence of God forever.—VAN DYKE.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee
CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

A SCHOOL FOR PEACE WORKERS

What young people in your Meeting are anxious to take a course in Peacemaking?

The Service Committee and Haverford College jointly are sponsoring an Institute of International Relations, which will present courses on the Economic, Political, Sociological and Spiritual problems involved in the abolition of war. The Institute will be held from June 9th to 21st, at Haverford College. There will be classes in the morning, Recreation and Fellowship in the afternoon, and Lectures in the evening.

James G. McDonald, Chairman of the Foreign Policy Association, and Parker T. Moon, Associate Professor of International Relations at Columbia, and author of "Imperialism and World Politics," will be two of the instructors. They, with Edward W. Evans, lawyer and student of international affairs, will lead the course on the Political Problems involved in World Peace. Herbert F. Fraser, Professor of Economics at Swarthmore College, will have charge of the Economic phase—Present-day Economic Facts and Tendencies: their Effects on World Peace. Hornell Hart, Professor of Social Economy at Bryn Mawr, will lead the course on "Sociological Facts and Tendencies bearing on World Peace; and the spiritual aspects of the struggle for peace will be discussed by Henry J. Cadbury, Rufus M. Jones, Devere Allen, and Henry T. Hodgkin.

Several supplementary courses are offered—Resources of the Peace Movement, in organizations and literature, etc.; Current Legislative Problems; The Technique of Peace Caravaning; Effective Methods of Peace work for local groups and individuals; Military Training and its effect on World Peace; Problems of teaching International Relations in young people's summer conferences. These will be led by Tucker Smith, Secretary of the Committee on Militarism in Education; Raymond Wilson, Secretary of the Pennsylvania branch of same; A. C. Goddard, Executive Secretary of the World Peace Commission of the Methodist Church; and Ray Newton, of the Service Committee.

All courses will be open only to those who are actually enrolled as students in the Institute. Lectures, to which all interested are welcome, whether students or not, will be given evenings at 8 o'clock as follows: Parker T. Moon, Mon-

day, June 9th; Frank Tannenbaum, Thursday, the 12th; James G. McDonald, Friday, the 13th; Reinhold Niebuhr, Sunday, the 15th; Norman Thomas, Monday, the 16th; Frederick J. Libby, Friday, the 20th. Frank Tannenbaum is a sociological writer, and connected with the Brookings Institute, Washington, D. C. Reinhold Niebuhr is editor of *The World Tomorrow*, and Professor of Applied Christianity at Union Theological Seminary, New York City.

The sum of \$55 per person is the charge for board, rooms and tuition, for those living at the College. A charge of \$15 each will be made for those enrolled in the Institute, but not living in the College. Enrollment is limited to persons who are, or expect to be, actively engaged in Peace work. Only one hundred can be accommodated, and forty have already enrolled.

The college students who are to be our Peace Caravaners this coming summer will be there, preparing themselves in every aspect of the peace question. So, too, will be the eight older men who are to act as summer conference leaders on our behalf, seven among the Methodists and one among the Presbyterians. Why should not peace committees and peace organizations try to send their representative young members to join this inspiring and enthusiastic group? Friends have never before gathered together such a group of leaders for definite instruction in the different approaches to peace. For further information, apply to the American Friends Service Committee.

SECOND NATIONAL NEGRO MUSIC FESTIVAL

All roads lead to the National Negro Music Festival. The second annual musical event of this kind, under the American Interracial Peace Committee, will be held in the Academy of Music, Philadelphia, at 2:15 and 8:15 on May 17th. The program includes the Fisk Jubilee Sextet. Last year the quartet was on the program; the augmented number will be all the better. The Howard University Glee Club and Choir of ninety voices, directed by Professor Roy Tibbs, will take part. There will be the Trouveres whose exquisite chamber music will be remembered by all music lovers. R. Augustus Lawson, of Hartford, Conn., the internationally known pianist, was wanted last year, but an

European engagement prevented his presence. This year, he is on the program. Louis Vaugh Jones, of Cleveland, Ohio, a violinist who is also internationally known, will add his quota, while the beautiful contralto voice of Marian Anderson completes the remarkable group of Negro musicians who will be gathered for this occasion.

The price of tickets ranges from fifty cents to \$2.50 for the afternoon, and from fifty cents to \$3.00 for the evening. They may be obtained at the Service Committee office, and a constant stream of visitors (three weeks before the day) shows the interest already taken in the Festival.



LINKING UP OUR CENTERS

Letters from Clarence E. Pickett, written from the Quaker Center in Berlin, show some strenuous days behind and before. He had a few hours with Hans Albrecht, Clerk of the German Yearly Meeting, in Hamburg, spent a Saturday in Frankfurt and Sunday in Nurnberg. The week of April 14th was spent mostly in Wernigerode at the German Yearly Meeting, leaving Monday night the 21st for Russia, stopping one day en route in Warsaw. Gilbert MacMaster, our representative in Germany, will accompany him, and they will take as much food as possible with them for our workers in Russia, who are hampered by food restrictions.

Clarence has had a conference with Mennonite representatives in Germany, and has learned much about what happened to the Mennonites who were not allowed to come out of Russia. "It seems as if we may have some service to perform in connection with them when we go into Russia. Gilbert will probably stay on in Russia a week or ten days longer than I can stay, for which I am very grateful. . . It now seems as though it will probably be desirable for us also to visit Leningrad" (as well as Moscow).

"I am rather expectant to come out by Konigsberg, and back to Berlin. Then I will stop for a few hours in Dresden, and also in Prague on the way to Vienna." He is due for Vienna by May 4th, at latest, and to speak to the Adult School, if possible, two or three of the Clubs, and probably other gatherings, before going on to attend the Oberamergau Passion Play on the 11th, en route for Geneva.

President Romero Bosque of San Salvador, Central America, has announced that he is in favor of partial or total prohibition of the sale of aguardiente in the republic. A petition, signed by 20,000 persons is to be presented to Congress asking that body to restrict the hours of daily sale to seven.

WHITTIER ACTIVITIES DURING APRIL

The Fifty-Fifty class of the Bible school met at the church on the evening of April 5 for their annual election of officers and their monthly "pot-luck" supper. Selmar Rosedale is the newly chosen president. This class is composed of a large group of young married people, with Ellis F. Emry as their competent teacher.

Mrs. Ellis F. Emry also teaches in the Young People's department. Her class is made up of a fine group of young business girls. She is a business woman working side by side with her husband in their large paint and picture shop. As evidence of her sensible and spiritual leadership six of her girls met together without her knowledge, talked over their convictions concerning the Christian life, definitely accepted Jesus Christ, and the next Sunday made their confession to their teacher, and the other members of the class. They also applied for church membership and have been duly received.

The Women's Missionary Circles of Whittier Meeting gathered jointly at the church for an all-day session on April 10. Winnifred Milligan was re-elected president for the coming year. Dorothy Cammack, returned missionary from Honduras, and Eliza A. Cox were the acceptable speakers for the afternoon.

Easter Sunday was a wonderful day at the First Friends Church. Emphasizing World Friendship, a program of unique and absorbing interest was presented during the Bible school period. All departments met in the auditorium at 9:30 a. m. Louis T. Jones, general superintendent, assisted by Caroline Trueblood and Mabel Roberts, worked out an international program stressing the universality of Christianity. Arthur C. Brown, superintendent of the Adult department, voiced the opening prayer. Margaret Hadley sang "It Is Jesus." The response was given by the Girl Reserve Quartet, followed by the reading of the Scripture by Ione Barnett. Though hidden back of a bower of beauty, her voice clear and strong, was heard by all. Jeanette Sanders had a part in the music.

Dr. Jones presented an Indian "Friendship Book" to the superintendents of the Junior and Junior High departments, Mabel Roberts and Mrs. Clinton Veale, as a gift to the young people in these sections of the church school. The book was made by two Zuni Indian boys, one only twelve years old, of Sherman Institute, Riverside Calif. The book is rare and attractive, highly interesting, and contains legends, games, plays and other things which appeal to children. Dr. Jones had previously given to the Zuni young people a hand-made "Friendship Book," which greatly pleased them.

The "World Brotherhood Pageant"

was in itself an appealing message. Louise Cook, daughter of Horace and Emma Cook, stood beside the cross in the center of the platform, as "The Spirit of Christianity." She gladly welcomed the groups of children and their leaders as they came to her, group by group, representing eight different nationalities. The Negro group, coming first, was led by Nathaniel George; the Chinese by Robert Bau, whose home is in China. He is a student in Whittier College, supported by the Men's Bible Class. Maria Ray led the Philippines. She is another foreign student in the college. Lydia Cobos had charge of her Mexican group, Masami Beede of the Japanese, and Wallace Newman of the American Indian group from Sherman Institute. Margaret McClean led the white American children. "Blest be the tie that binds" had a new meaning on Easter Lord's Day.

A free luncheon was served to this cosmopolitan visiting group as a whole by the Men's and Women's Bible classes, the Fifty-Fifty class and some other friends.

The pastor's message at the meeting for worship was built around the theme, "Easter the Antidote for Depression." The Easter joy brightens everything. As the service closed thirty-six new members were welcomed into the church. They were mostly young people, all members of the Sunday school but two.

"The Dawning," a pageant of the resurrection, by Lyman R. Bayard, was given in the evening under the direction of Caroline C. Trueblood. At least sixty-three persons, each in his or her own particular sphere, contributed to the success of the perfect presentation. The three scenes of the pageant take place first outside the walls of Jerusalem, near one of the city gates.

Scene I—The morning of the Resurrection of Jesus.

Scene II—The day following the Resurrection.

Scene III—The day of the Ascension of Jesus.

The prologue was given by Willard O. Trueblood. Frank W. Wright ably carried the part of the Roman Centurion; Dr. S. A. Watson that of the Roman. The three Roman soldiers were Rowland White, Marion Dozier and E. W. Bruce. Margaret Newsom represented Mary Magdalene; Hilda Hickman, the Other Mary; Esther Williams, Salome; Mrs. Harley Jordan, Joanna; Mrs. Burcham, First Jerusalem Woman; and Mrs. Louis Jones, Second Jerusalem Woman. Dr. Roy Van Deman was the Lame Man, with Nettie G. Allen as his daughter, Rhoda.

The eleven disciples were Thomas Bewley, Verloo Pemberton, Roy Cox,

Ray Ware, Allen Tomlinson, F. E. Newshutz, M. C. Votaw, C. A. Buschke, Frank Collier, Harley Jordan and I. W. Barnett. Norman Hall was Cleopas, Prof. Clarence McClean the Other Traveler, John R. White Joseph of Arimathea, and Roscoe Warren, Nicodemus. Twelve Junior boys and girls played on the street and talked anxiously about Jesus, who had been crucified.

The music was supervised by Prof. Howard L. Hockett, with Grace Dixon, church organist, at the organ. Soloists were Edith McDonald, Margaret Hadley, Pauline Terpstra and George Ringland. Florabel Rosenberger supervised the costumes and stage setting. The costume committee was made up of the following persons: Mrs. Herbert E. Harris, chairman; Mrs. Wm. B. Wilmore, Mrs. C. A. Rees, Mrs. Herman L. Perry, Mrs. Esek Perry, Miss Marian Weed, and Mrs. Cora Kendall. Committee on staging and scenery: Harry Courtney and Charles Remley. Committee on make-up: Prof. Harris, Margaret Newsom and Barbara Rees. Lighting: R. Amesbury and Wellman Haworth. Mrs. Arthur M. Trueblood supervised all decorations. She is the very efficient chairman of the church decorating committee, while her husband is one of the regular ushers.

The pageant was great. We were held almost spellbound throughout its rendering. We felt as though we were living back in those days of Jesus' death, resurrection and ascension. We felt his presence filling the auditorium. Then, the "Go ye" heart-cry never seemed more real. Truly, "The Lord is risen, indeed."

John R. White reached his eightieth life milestone April 22. His daughter, Mrs. C. Mayne Knight, who with her husband has spent the winter with him, kept all-day open house in his honor. Mr. Knight is pastor of the M. E. church at Emmett, Idaho. They are returning at once to take up the church work again.

The Knights were assisted by David and Mrs. Yarnall, who are also relatives. Mr. and Mrs. J. Plummer, old students of John R. White, and Mr. and Mrs. J. Seppi gave the beautiful flowers for the occasion. Robert White, brother to John, was present from Owens Mouth, also their sister, Laura Parker, and husband Clarkon, of E. Whittier. Everett White, a son, was present from Santa Anna. Pasadena, Beverly Hills, Hollywood and Whittier were also represented by a number of relatives and others. Mr. Knight's father, a retired minister, read a poem, entitled "Eighty."

A. C. and Susan Johnson are on a trip to Honolulu to be absent several weeks. Grace White has gone to Iowa to visit her father, Nereus Hodgkin. She will attend the Women's Missionary Union Conference at Oskaloosa. She is president of California Yearly Meeting Union.

The Christian Life

*A Page Devoted to the Quest
of Reality and Power in
Daily Experience*

Conducted by Ralph H. Boring

THE BOOK EVERYBODY KNOWS

III.

The Vision, Call and Commission of
Isaiah

Let all discouraged prophets, disillusioned reformers, "tired radicals" get the sixth chapter of Isaiah by heart. I do not mean just the first eight verses, but the entire chapter, including the difficult commission in verses nine to thirteen. For if Isaiah's vision and call are inspiring, the commission, when joined firmly in our thought to what precedes, is even more remarkable.

Most scholars unite in regarding verses nine to thirteen as to be understood psychologically rather than doctrinally. Here is no doctrine of predestination but a realistic statement of the actual results of the prophet's work. This chapter was written not at the beginning of Isaiah's career but after years of experience. In it he brings together his initial prophetic call and the bitter consequences of his acceptance of the task. The chapter has its chief significance in the fact that Isaiah is able to hold the vision, the call and the consequences together in his thought. The more vivid and dramatic the vision, the more clear-cut the call, the more disheartening the record of results. What is that record? What has been the outcome of his stirring vision and his wholehearted response to it? Hearts have been made heavy, ears have been deafened, and eyes have been closed. (Verses 9, 10.) And this has been the case so generally, as to make it seem the primary

purpose of God in the prophetic commission. (Verse 10.) Moreover, the future holds no cheering prospect. Failure, humanly speaking, is to be only more widespread and complete as time goes on. (Verses 11, 12.) According to many interpreters, even Isaiah's characteristic teaching about the remnant is not to be found in verse thirteen. The last clause of that verse, "so the holy seed is the stock thereof," does not appear in the Greek version of the text, and to include it contradicts the logic of the immediately preceding verses, where the analogy is of a stump left when a tree is felled, which stump is burned up in its turn. The last clause of verse thirteen would change illustrations of complete destruction into an illustration of survival. The prophet did proclaim a great message of a saving remnant but it is doubtful if this chapter contains it. I am inclined to feel that his thought is even more significant if for the time being he faced only complete failure.

It is usual to interpret these verses (9 to 13) as showing the judicial as over against the gracious results of the proclamation of the truth. Truth judges us as certainly as it saves us. That responsibility is directly proportionate to opportunity, is good prophetic doctrine powerfully proclaimed, for example, by Amos. Certainly we are not to forget this aspect of truth. We cannot forget it if we look open-eyed at our own times. Much of our moral weakness is due to the easy assumption that knowledge is equivalent to character. We know more, therefore we are better than our fathers. Non sequitur—it does not follow!

But I am more interested in the inner life of the prophet as revealed in this chapter. Failure, apparently complete and final, could not shake his faith in the reality of his own spiritual experience. He could describe his vision and call in language which has become classic for its vivid certainty. And with the same flow of his pen he could state in the bold, direct realism of prophetic speech the incorrigibility of his countrymen.

There are two ways of interpreting this. First, we may say in our glib, modern way that Isaiah was rationalizing. He was burdened with a sense of failure but instead of accepting the onus of it he loaded it off on God. His own failure was rationalized as God's purpose. Surely we are constantly tempted to do this. We do not see results and we rationalize our lack of fidelity or efficiency as the will of God or comfort ourselves by calling this a godless, materialistic age. Isaiah can hardly be accused of this, however, for the constance and persistence of his message and the sincerity of his life are matters of record. The mere rationalizer is a quitter and Isaiah was no quitter.

No! another interpretation seems

ECSTASY

This is the time
When here and there a bud
Pokes through the slime,
Sticks through the mud.

Trees against the sky
Are swollen and red,
Daffodils are high
Wherever I tread.

No one would guess,
Seeing me pass,
My great happiness
In the springing grass.

Yet the tip of my tongue
Is ready to shout
For the joy in the young
Red buds that sprout.

MAY HOXIE JONES.

Haverford, Pa.

more successful. Failure compelled the prophet to re-examine his own experience. Had his vision been real or illusory? Was the call genuine. Perhaps both had been only the ebullience of youth, a mere surplusage of physical vitality, an overflow of emotion. Surely the prophet must have been compelled by his bitter experience to subject vision and call to the acid test. The sixth chapter of Isaiah is the result. The first and the last parts of that chapter are both tested facts from the laboratory of the prophet's experience. The intellectual explanation of the nexus may not satisfy us but that Isaiah could hold them both in his mind at the same time is tremendously significant.

When the hard facts of life, the intellectual difficulties of a perplexing thought world like our own, and the seeming insensitivity of men make it difficult for us to credit our own spiritual experience, let us read again the sixth chapter of Isaiah.

ALEXANDER C. PURDY.

Hartford, Conn.

FOUNTAIN CITY MEETING

Union pre-Easter services beginning April 17 were held at the Friends church. The pastor, Austin Osborne, preached Thursday and Saturday evenings, and Rev. Scott, pastor of the Methodist church, Friday and Sunday evenings. The pastor of the Christian church was holding meetings elsewhere, but their members attended and took charge of the music on Thursday evening. They had a mixed quartet besides a choir. The A. M. E. church had special music Friday evening, and the M. E. church on Saturday evening. Sunday evening there was a large community choir and also several special numbers. The union spirit in these services was gratifying. It made one wish union services might be held every Sunday evening during the summer.

Easter exercises were conducted during part of the Sunday School hour. At the close a young man brought in a large white cross. Two weeks previous envelopes had been given to each member of the school to contain an Easter offering for missions, and one from each class was appointed to collect these, lay them at the foot of the cross and repeat an appropriate verse. The offering was encouraging.

After a good sermon by the pastor there were fifteen persons received into membership. There was special music besides that of the choir. Friends were glad of the presence of Chas. E. Hiatt, Superintendent of Evangelistic Work in the Yearly Meeting. They also rejoice that the meeting's share of the budget for the Yearly Meeting has been collected.

FOREST AVENUE FRIENDS PORTLAND, MAINE

The Excel class, composed of young ladies and taught by Helen Cushman, recently presented a Christian Flag to the Sunday school with an appropriate service, giving the history of this flag. They are making a study of the mountain work in Tennessee and making layettes for use wherever our missionaries feel they are needed.

For several weeks preceding the first of April the younger classes in the School made a study of the Philippine Islands, making a large picture map, a lovely Filipino Village of cardboard with delicately tinted, thatched roofed bamboo houses set high on stilts. Palm trees waved beside the river which flowed near a real rice field which grew from week to week. The people at work or play in the village were most interesting. This study culminated in the preparing of six Friendship Treasure Chests to send to Filipino boys and girls. Five of these chests were purchased by the adults, individuals or groups, and one was purchased and filled by two junior age classes. A farewell was held for these on April 6 at which time the classes filling them had their pictures taken to include with the chests.

Early in January the new committees were called to make plans for their year's activities. The Missionary committee planned some of the features already mentioned while also carrying on a program of education in regard to the work on each of our mission fields. Each of the members of the committee was given two fields to study, and be responsible for presenting the work of those fields for one month, in all departments of the church. Accordingly, in February, Corona Rayle Cook had exhibits of a village, pictures, wood carving and embroidery on the bulletin board. These all were from or about China and she gave a few talks in Sunday School about China. The Junior sermons that month were all concerning China and since then they are about whatever country is being studied at that time. Elizabeth Davis had exhibits of some beautiful embroidery and pictures from Cuba in March and also gave talks in Sunday School. Alberta W. Millward has had charge of the study of the Philippines during the month of April, superintending the making of the village. The exhibits are changed each week and much interest has been manifested by the congregation. Helen F. Cushman will have the Tennessee Mountain work in May and Florence L. Anthoine will have Africa in June. Other fields will be taken up in the fall.

The Peace and Service Committee had a community supper, on February 11, with Clarence E. Pickett as speaker after

the supper, and they had A. Ward Applegate as speaker in the Sunday morning service on March 9.

At other times Oak Street Meeting, which is in the down-town district of the city, invited us to hear Harold B. Chance and to see his pictures of the Philippines, and to hear Montclair Hoffman and Philip and Susie Meek Frazier give their messages.

The pastor broadcasted the weekly sermon sponsored by the Church Federation over WCSH in January. He took part in the Union Thanksgiving service and was on the program at a Ministerial meeting during the winter.

FAIRMOUNT NEWS ITEMS

The Friends of Fairmount, Indiana, observed the Easter time by giving an Easter program on two Sunday nights, the program being rendered by the choir to a large and appreciative audience each night.

The annual church social, and reception for new members occurred on the 24th, when almost the entire membership gathered in the basement of the church for a pot-luck supper and a good social hour. Adjourning to the main auditorium a short program was given, the new members were formally welcomed, and short talks were given by members of the congregation. Friends think these meetings worth while, in bringing the members closer together, and keeping up the general interest.

On Sunday night, the 27th, the house was filled to overflowing to witness the drama, "Who Killed Earl Wright?" which is being put on by the Anti-Saloon League of Indiana in their educational campaign. It is very interesting especially to the younger generation, who are not familiar with the manner in which a court trial is conducted. All the churches in town dismissed their regular services and took part in this meeting. All the characters in the cast are local people except two attorneys. In the face of the deluge of wet propaganda with which we are being pestered, this work of the Anti-Saloon League deserves the support of every loyal Christian.

The pastor, Milton H. Hadley, is sponsoring a Go to Church Band, and a Junior Orchestra. These two organizations are proving to be very helpful in interesting the little folks in the work of the church.

Beneath every religious truth is the unity of God. Behind every great movement is the personal initiative and urgency of God. And revelation is, in its essence, not the mere publication of truths about God, but the personal presence and communication to man of God himself.—GEORGE ADAM SMITH.

QUAKERDOM • AT • LARGE

Frances Monkhouse Fox of Napier, New Zealand, widow of John Hingston Fox, a Friend who was a civil engineer engaged on public works, has lately celebrated her one hundredth birthday anniversary.

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Allen Hole, Jr., of Richmond, Indiana, who is taking postgraduate work this year at Haverford College, has accepted a position at Westtown School, Pennsylvania, next year as teacher of French and History.

* * * *

Cheer up Friendly housewives—spring housecleaning will soon be over again. For those not yet through we give a little note of anticipation. One housewife philosophized while she housecleaned and as a result of her spring campaign we have an intriguing article for publication. Watch for it.

* * * *

George T. Tolson, author of the new book, "The Renaissance of Jesus," which was reviewed in our pages in last week's issue, was graduated from Pacific College in the class of 1897 and for many years has occupied the position of Professor of Church History on the Faculty of the Pacific School of Religion at Berkeley, California, a Congregationalist institution.

* * * *

We are happy to announce the publication of Rufus M. Jones' new book, "George Fox, Seeker and Friend," which is one of a series of biographies of great religious leaders. The series is being published by Harpers, under the title, "Creative Lives," and is edited by Harold E. B. Speight of Dartmouth College. We propose soon a review of this volume which has just come to hand. Meantime it can be had of the Friends Book & Supply House, Richmond, price \$2.00.

* * * *

In memory of Isaac Sharpless, for many years President of Haverford College, a marker is to be placed in front of the old homestead near West Chester, Pa., where he was born in 1848. A large rugged boulder, with a bronze tablet on it, will be set up by the roadside. Participating in this expression of love and appreciation for one who had long served faithfully and well, are the following organizations: Alumni of Haverford College, Westtown Old Scholars, Friends Historical Association, and Chester County Historical Society.

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Almost before Lewis E. Stout's reply to Rufus Kersey's query regarding the

lost Monthly Meeting of Honey Creek was published, a reply came in from Harlow Lindley, Curator of History of the Ohio State Archaeological and Historical Society, Columbus, giving similar information. As a Bloomingdale product he writes: "As a boy, I can still remember very distinctly a few of the elderly Friends from the Honey Creek neighborhood who would regularly come to attend Bloomingdale Quarterly Meeting." Harlow is careful to explain, however, that he does not claim the distinction of being the "oldest inhabitant in the neighboring Quarterly Meeting!"

* * * *

Several Indiana Friends attended the annual conference of the Indiana Council on International Relations held at Indianapolis April 24th and 25th. The two main themes of the conference were the Permanent Court of International Justice, and Disarmament. Of special interest was the personal report and interpretation of the London Conference given by Mrs. Laura Puffer Morgan, Associate Secretary of the National Council for the Prevention of War, who was present in London as a correspondent and observer. She was followed by Frederick J. Libby, who, in his usual happy style, pointed the way to the next steps to be taken on the highway to peace.

* * * *

Elihu Grant, professor of Biblical Literature at Haverford College, and director of the Haverford Archaeological Expedition, has resumed actual digging at Aïm Shems, Palestine, according to a recent communication. He writes: "Our fourth archaeological season in Palestine and the third at old Beth Shemesh is on its fourth week. The strata of the ancient ruin mound are more puzzling than in 1928 and 1929 but are illuminated by what we learned of the town in those years. That is to say, the layers are thinner and more compacted. We have found the pottery factory of the Canaanites at this place full of fragments of their ware from the ancient kiln and of signs of the firing that baked the dishes. The kiln is seventeen feet deep and rests on bedrock. It was used through successive ages and stood just east of the temple."

* * * *

The *Haverford News* last week announced that Rufus M. Jones, Professor of Philosophy at Haverford College, had been chosen as the eighteenth member of the Haverford "hall of fame." An autographed photograph of this distinguished professor was placed in the lit-

tle gallery in the Union reception room at Haverford with the others whom the College delights to honor. A sketch of the outstanding accomplishments of this beloved Professor is also given by the *News* as justification of this action by the Union Decoration Committee which includes the chairmanship of the American Friends Service Committee for European Relief, the editorship of THE AMERICAN FRIEND for many years, the authorship of some thirty-three books, and the recognition for degrees from five educational institutions. He is also president of the corporation and board of directors of Bryn Mawr College and a trustee of Brown University.

* * * *

"Quaker Heads World Survey for Religious Peace Conference." Such is the headline of a piece of publicity widely distributed to the press by the World Conference for International Peace through Religion, with headquarters in New York City. The Quaker in question is Bertram Pickard, "International Quaker leader at Geneva," and the commission which he heads will conduct a complete survey of efforts now being made by religious agencies throughout the world to further international peace. Its report will be presented at the Conference to be held in 1932. Fourteen leaders in the religious and social service world have accepted positions on the commission, which is one of four which are preparing reports that will serve as the basis of the World Conference program. Thus far twenty world religions are co-operating in preparations for the Conference, including Roman Catholic Christians, Protestant Christians, Christian Scientists, Eastern Orthodox Christians, Buddhists, Confucianists, Hindus, Taoists, Shintoists, Moslems, Jews, Zoroastrians, Sikhs, Jains, Theosophists, Bahais, the Sufi Movement and the New Thought Movement.

NEWS OF OUR MEETINGS

Easter Sunday saw the culmination of two years of faithful work of the pastor and the members of the Friends Church of Fresno, California. There was a record for the Sunday school, seventy-four being in attendance. The exercises given by the Sunday school were good. The pastor gave a short address, and seven children, and one adult were given a reception into the church. The work of Harley Moore and Frank W. Dell did much to help in the decision. The pastor, Paul P. Younger, will close his service here, and will probably attend school next

year. His faithful work and that also of his wife will not be soon forgotten. Byron Deshler has been chosen as pastor for the next year commencing July first.

* * * *

West Branch, Iowa, has felt a real uplift as the result of two weeks' special union meetings of the Methodist Episcopal and Friends churches. About 120 young people, children and adults were definitely blessed. Some were renewals and some new converts. The pastors of the two churches, Guy W. Harvey (Friend) and H. D. Green (M. E.) assisted by G. V. Scott of Fairfield, Iowa, evangelistic singer, conducted the meetings. A number were welcomed into the Friends Church the morning of April 27—several by transfer from other meetings, some by request, some transferred from Associate to Active members and some as Associate. Mr. Scott's work was well received and was a blessing to many.

* * * *

Batavia, N. Y., Monthly Meeting has experienced a year of renewed vigor and interest, the response to the claims of Christ's kingdom in this rural community having been most unexpected and encouraging. Ten active and nine associate members were received at a recent monthly meeting and more are waiting to come in after a better knowledge of Friends discipline. During the past year money has been received for repairs and improvements on the church and parsonage property to the amount of \$442. The necessity for a dining room and kitchen addition to the church is very urgent and will be attempted soon to properly serve this growing community. Friends already have \$530 in money and pledges for this purpose. The meeting has been under the care of Grace Wood Shepard, a resident pastor, until funds and growth permit a full-time worker. Friends touring through the Yellowstone Trail will enjoy worship here, five miles west of Batavia City on the Buffalo Road.

* * * *

Easter day was a time of blessing at Denver, Colorado meeting of Friends. An appropriate program had been prepared for the Bible school hour, and the parents of the children came in goodly numbers to hear it. For some time an evangelistic effort had been put forth in the Bible school, and at this time about twenty children accepted Christ as their Savior, and made a start in the Christian life. Several of these will unite with Friends. The church was well filled during the hour of worship, and a Spirit-filled sermon was preached by the pastor, Isaac N. Stanley.

* * * *

The First Friends Church of Detroit, Michigan, held evangelistic services on the evenings during the week preceding Easter. Everyone in the vicinity was in-

vited to attend, and nineteen new members were taken into the church on Easter morning. On April 27, Detroit Friends were honored by the presence of Philip Frazier, a full-blooded Sioux Indian as their morning speaker. He told about his mission work among people of his own race in Oklahoma.

* * * *

With repairs to the parsonage practically completed, the pastor, Tennyson Lewis and his wife, Los Nietos, California, are now located therein. They have done some visiting and are getting acquainted with the business men of the town as well as others in the community. Friday evening, April 11, they held "open house" when some thirty-five guests inspected the parsonage and made or renewed acquaintances. Several of the young people served refreshments during the evening.

* * * *

Three years of faithful service by Frank Woodward have resulted in a new Monthly Meeting at South Forks, just over the State line in Kansas, from Benkelman, which was established on February 23. The Woodwards have moved to a newly purchased farm near the meeting and he will be a farmer-pastor while completing his thirteenth consecutive year as County Clerk in Benkelman, Nebraska.

* * * *

Haviland, Kansas, Friends Meeting commemorated the last week of Christ's life. Evening meetings were well attended and much interest manifested as the scenes of his trial and suffering were presented by the pastor, W. S. Kitch, and Friends were able to catch a greater glimpse of their obligation to him who gave himself for them. On Good Friday, during a three hour devotional period, the seven utterances from the Cross were considered. The business houses of the town were closed from 2 to 3 p. m. Music was furnished by the schools and Academy, Professor Edie giving a special solo. At 8 p. m., a group of thirty voices, "The Quaker Melody Makers," sang the Crucifixion by Steiner under direction of Professor Edie. Easter morning the Christian Endeavor and

other Young People's Societies held a sunrise prayer meeting on a knoll near the cemetery, singing "The Old Rugged Cross" as the sun broke forth, which was followed by earnest prayer and joyous praise. Arthur B. Chilson, General Superintendent of Kansas Yearly Meeting, gave a brief, inspiring message. During the Bible School hour an Easter program was given by the children, and the pastor gave an excellent talk on Decision Day with a fine illustration on a new born life. W. S. Kitch and his wife have gone to Oskaloosa, Iowa, to attend the Women's Missionary Conference.

* * * *

Minneapolis meeting celebrated its seventy-fifth anniversary on Easter Sunday with a beautiful service including a welcome to new members. Eleven adults had joined by their own request and two children (as associate members) by the request of their parents, while one associate member had become active. Friends deeply appreciated that the pastor, Ellison R. Purdy, was able, after a brief hospital experience, to fill his place in his usual gracious and helpful way.

* * * *

On the evening of February 23, Oscar Battin, pastor of Barclay monthly meeting and Superintendent of Stewardship in Kansas Yearly Meeting, brought a helpful and convincing message on Stewardship. Twenty-six pledged themselves to become tithers, making a total of fifty tithers in Emporia, Kansas, monthly meeting. Following the suggestion of the Stewardship Superintendent, Emporia observed March 2 as tithe Sunday, each one bringing his tithe for one week. This was forwarded to the support of the united budget. Revival services were held at First Friends Church, with Nettie Springer of Indianapolis, Ind., and Inez Batchelor of Muscatine, Iowa, as evangelists. Very definite and helpful services were rendered the church by their efforts. Their messages were deep, clear and forceful and were fruitful in results.

* * * *

Easter Sunday was observed by the Emporia, Kansas, First Friends Church. The Junior Endeavors met on the lawn at Geo. Sheridan's for a sunrise service. At the close of the Bible School the Easter story was dramatized by members of the Junior Department. A feature of the program was the background painted by Chas. Grimmer, a Junior teacher. In the church services which followed forty-four were given a public welcome into the church. At the evening service a pageant entitled "The Resurrection," was well given by the young people of the church, twenty-five taking part.

Practice fortitude and faith.—Allen.

Program Material for Children's Day

Children's Day will soon be here. Start planning your program now. Our suggestive list of services is ready and will be gladly sent on request.

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CARTHAGE ACTIVITIES

The Friends Church at Carthage, Indiana, in the evening of March 23, held an impressive service commemorating the birth of Fannie J. Crosby, the noted hymn writer. Four short papers on her life were read: "Early Childhood," "Early Poetic Training," "Reminiscence of Songs and Hymns," and "Literary and Musical Friendship." Many of the beautiful songs which she wrote were sung. Lenna Watson gave the message on Sunday morning, March 30, on "The World Magnet." Special music was given by the choir. In the evening Judge Titsworth of Rushville spoke on Government based on the Christian Idea, which was the first of a series of four addresses to be given by different speakers on the "Foundation Stones of Society." Paul Linton, principal of Carthage high school, was the second speaker on "The Public School as a Fundamental Institution in Society." He and his wife were also guests of the Christian Endeavor Society. There was good attendance at both services, the music by the students of the high school being directed by Marcella Lineback.

Easter was the culmination of the contest between Auto and Airplane divisions of the Bible school, the Autos winning. The goal of 150 for attendance was exceeded by ten and the offering was \$25. A good program was given entirely by the children, with music by the orchestra and a violin solo by Mary Ann Kulmer, daughter of Stella Gause Kulmer of Detroit, Mich. The pastor's message was "Proofs of Immortality." A splendid musical program included a quartet, duets and an anthem by the choir. In the evening pictures of "Christ is Risen" were shown.

Membership Day was observed on April 27 when every resident member was expected to be present and answer to the roll call. In the evening Charles Dudley, a former pastor, spoke on the Church, the third in the series on "Foundation Stones of Society."

ELVIRA TOWNSEND WOODARD

A little over five years after her husband left her, on her seventy-seventh wedding anniversary, April 14, 1930, and in her ninety-fourth year, Elvira Townsend Woodard, widow of Luke Woodard, Fountain City, Indiana, passed into the great Beyond. A fractured hip in a fall more than three years ago left her unable to walk yet she could help herself in and out of bed and go about in a wheel chair as she resided with her daughter Alice W. Hunt. She kept her interest in the church to the last, and wanted missionary and church papers read to her as her eye sight was poor.

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Few people knew how much of her husband's success as an evangelist and pastor was due to her help. They were married before she was seventeen. Soon after she felt deep conviction of soul, and she sought and found peace when alone with God, no one having spoken to her about religion. She was surprised at the new experience and was told by her mother that she was converted. She then became concerned about her husband and although it was a great cross began family worship. Thus, he too was made to tremble with conviction. Sometimes she would find a comforting passage of Scripture and take it to the field to read to him. While at work, he seemed to see the Savior on the Cross for him. Their three children were saved in the home and were kept by daily family worship when all knelt together. She was a good companion to her husband in his evangelistic and pastoral work, and as Ira C. Johnson said at her funeral, "what he lacked she supplied." While he was reserved, she was lively and sociable. Her daughters never had but one party without her presence and that was the dulllest one.

Her husband was not a pastor until after he was fifty years old and they lived on a farm at New Garden. But before this he was often engaged in evangelistic work in different Yearly Meetings, and he never wanted to go without her, if home duties would permit. While she said but little in public, she had a wonderful power in prayer, and her sociable nature made her personal work effective. They began as pastors in Toronto, Canada, then served at Glens Falls and Poplar Ridge, N. Y., at Oskaloosa, Iowa, Kokomo and Muncie, Indiana. Usually, they made pastoral calls together.

Ever active in home and foreign mission work, she started the first Foreign Missionary Society in New York Yearly Meeting and kept up her interest to the last. She worked with children in Bands of Hope. In Bible school, she usually had a class of girls or boys in the adolescent period, and as one said at her funeral, who was in her class when a girl at New Garden, "to her there were no

bad boys." Sixteen months were spent in the British Isles. While there, she once was lamenting her inability in the presence of Bevan Braithwaite, when he said in his dignified manner, "Thou art a good companion to thy husband." When they left England, an Elder said their visit had paid if for nothing more than as an example of devotion to each other. All who knew them can testify to this, and especially was it true in the home.

At the funeral service, her pastor, Austin Osborne, preached a sermon and several took part. The president of the W. C. T. U. said they had now lost their last Crusader in the local union, and next to the last in the County, Elizabeth Mayhew of Richmond being now the only one.

A light stroke came so gently she never knew what had happened, but next day she said "I am getting ready for Heaven." Gradually she lost consciousness and her spirit slipped easily into the Beyond to the reunion for which she had longed.

EVA TERRELL WOODY

Eva Terrell Woody, daughter of James H. and Edith Nurdyke Terrell, was born October 8, 1874, in Clinton County, Ohio. Her ancestors for several generations were Friends, some of them pioneer settlers in the State of Ohio. At an early age, she gave her heart to God and consecrated herself to Christian service. She was graduated from Wilmington College in 1898 and trained as a nurse in Cincinnati, going to Cuba as a missionary in 1904 where she labored for six years rendering efficient service. Returning to this country, she was married to J. Waldo Woody and aided her husband as pastor at Knoxville, Tenn. They went to Wilmington where she taught Spanish in Wilmington College. In 1918, they went to Guilford, N. C., to care for his parents and were engaged in various forms of Christian work, being pastors at Oak Hill Meeting since 1927.

After a severe illness of about four weeks, on April 12, 1930, her spirit took its flight. The husband and a daughter survive her; also her mother, Edith Terrell; two sisters, Bertha Terrell of New Vienna, Ohio, and Marianna Hollowell of

Guilford College, N. C.; and three brothers, Tasso, Gurney and Clayton Terrell, all of New Vienna, Ohio.

She was a devoted helpmeet to her husband, giving him encouragement and assistance in his work as a minister of the gospel; a loving mother, giving earnest thought to both the material and spiritual interests of the home; and she had a wide circle of friends and acquaintances drawn to her by her pleasing manner, cheerful smile and sweetness of disposition. The fire of devotion burned constantly in her heart and her whole life was characterized by a zeal for the spread of the gospel. Gently and lovingly, she continually sought to win others for her Master.

A beautiful and exemplary life she lived among us, a life of high ideals, steadfast purpose and wholehearted consecration. The memory of what she did and of what she was will rest as a precious benediction upon those who knew her most intimately, and will be a constant incentive to holy living and sacrificial service.

Funeral services were held at Oak Hill and at Guilford in charge of Lewis W. MacFarland assisted by several other ministers. Interment in the Guilford cemetery.

BIRTHS

HANSON—To Garland and Evelyn G. Hanson, 1815 Julian St., San Diego, California, April 15, 1930, a daughter, Elizabeth Lucille.

MARRIAGES

ANDERSON-FRAZIER—At First Friends Church, Emporia, Kansas, April 16, 1930, Sylvia D. Frazier of Oakley and Gilbert A. Anderson of Straton, Nebraska. R. E. Jackson, minister. At home in Colorado Springs, Colorado.

DEATHS

BRIGGS—At his home in Batavia, N. Y., March 8, 1930, John Ralph Briggs, son of William and Susan Briggs, of acute heart trouble, in his 50th year. As a young man he joined Friends and throughout the years has been a faithful, helpful member of the meeting, serving as superintendent of the Bible School and was very outspoken in behalf of prohibition. He is survived by his wife, Lena J. Briggs and four children, Ralph, Dean, Walter and Betty.

GARWOOD—At his home in Batavia, N. Y., February 25, 1930, William Garwood, in his 67th year. In early manhood he came from England to the United States and soon after joined the Friends meeting and for thirty-eight years has served Batavia Meeting as Trustee. He was an Elder, and for the past year was treasurer of the Monthly Meeting. He served with a trustworthy and conscientious precision and will be greatly missed. His wife and two sons survive him.

HAFFNER—At Haviland, Kans., March 27, 1930, Lavina Haffner, daughter of Silas and Annis Bennett, aged 79 years. She was born near Portland, Indiana,

and was a member of Haviland Monthly Meeting. Her end was peace.

HAVILAND—At her home in Colora, Maryland, April 5, 1930, after a long illness, Lydia W., wife of Merritt M. Haviland, in her 85th year. She was a member of Baltimore Yearly Meeting.

KELLY—At Salinas, California, while on a visit to his son, George Kelly of Haviland, Kansas, in his 78th year. He was a dependable member of Haviland Monthly Meeting, living an exemplary Christian life.

KELLY—At the home of her daughter, Mrs. Errol Elliott, Boulder, Colo., April 22, 1930, Hattie Kelly, widow of George Kelly, in her 68th year. She and her husband, with only a month's difference in the time of their departure, were both members of Haviland, Kansas, Monthly Meeting.

KIRK—Rollin W. Kirk, Superintendent of Schools at Oregon City, Oregon, died at San Francisco, California, April 15, 1930, at the age of fifty-five years. In his boyhood he moved with his parents, Newton G. and Etta Kirk, from Damascus, Ohio, to Newberg, Oregon, where he was educated, graduating from Pacific College in 1898. Since that time he has held responsible positions as Superintendent of Public Instruction in Newberg, Corvallis, Tillamook and Oregon City. Although for many years separated from his home meeting at Newberg, he maintained his interest in the Society of Friends and was always loyal to its ideals. He had a warm Christian personality and his influence for the best things was potent and pervasive. He leaves a wife and two daughters, an aged mother and one brother.

WRIGHT—At Emporia, Kansas, March 24, 1930, after several months of failing health, Harvey E. Wright, age 75 years. Born near Indianapolis, Ind., he was Superintendent of the Bible School thirteen years, was also an elder for a number of years and held other offices of trust in the church. He is survived by his widow, one son, Warren and a grandson, all at home.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to J. G. Mendenhall, 1202 Euclid Ave., West.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

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